





# THE BHAGAVADGĪTĀ

or

## The Song Divine

( With Sanskrit text and an English translation )

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## Publisher's Note

As a book of scripture, the Bhagavadgita has assumed a position of universal interest. Its teachings have gained appreciation not only in India, but far beyond its borders. Our Gita-Library alone comprises about 800 editions of the Bhagavadgita published in 25 different languages including 8 foreign languages. And the Gita Press itself has struck off up to date 19,07,750 copies of this wonderful book within the last twenty years. This is our apology for bringing out this English edition of the Gita in pocket-size and in a popular form. We trust it will find

favour with the English-reading public. The English translation of this edition has been based on the Hindi rendering of the Gita made by Syt. Jayadaya! Goyandka and appearing in the Gita-Tattva Number of the Hindi monthly Kalyan published by the Gita Press. In preparing the present English translation, the translators have made use, every now and then, of other English translations of the Gita, and express their grateful acknowledgement to the same.

In order to add to the utility of this small volume an introduction by Syt. Jayadaya! Goyandka and a synopsis of the Gita have been prefixed to the translation and an article by the same author bearing on the Gita has been appended thereto

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# The Greatness of the 'Gita

Truly speaking, none has power to describe in words the glory of the *Gita* for it is a book containing the highest esoteric doctrines. It is the essence of the Vedas. Its language is so

sweet and simple that man can easily understand it after a little practice, but the thoughts are so deep that none can arrive at their ~~end~~ <sup>truth</sup> even after constant study throughout a life-time. Everyday they exhibit new <sup>truth</sup> facets of truth therefore they remain <sup>truth</sup> ever fresh and new. When scrutinized with a concentrated mind possessed of faith and reverence, every verse of the *Gita* will clearly appear as full of the deepest mystery. The manner in which the *Gita* describes the virtues, glory and secrets of God, is hardly found in any other scripture for in other books, the teachings are generally mixed up, more or less, with worldly subjects but the *Gita* uttered by the Lord is such an incomparable book that not a word will be found in it, which is devoid of some spiritual import.

That is why Śrī Vedavyāsa, after describing the *Gītā* in the *Mahābhārata*, said in the end—

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।  
या सर्वं वचनामस्य सुखपथादिनिष्पता ॥

The *Gītā* should be carefully studied, i. e., after reading the text, its meaning and idea should be gathered and held in the mind. It emanated from the lotus-like lips of Bhagavan Viṣṇu Himself, from whose navel sprung the lotus. What is the use of studying the other elaborate scriptures? Moreover the Lord Himself also described its glory at the end of the *Gītā* ( *Vide* Chapter XVIII verses 68 to 71 )

All men, irrespective of Varna and Āśrama, possess the right to study the



*Gītā*; the only qualifications needed are faith and reverence, for, it is God's injunction to propagate the *Gītā* only among His devotees, and He further said that women, Vaiśyas, Śūdras and even men born of sinful wombs can attain the supreme state of salvation, if they cultivate devotion to Him. And through worship of Him by the performance of their own nature-born duties, men can attain perfection (Chapter XVIII verse 46). Reflection on these verses make it clear that all men have equal right to God Realization

But owing to lack of understanding of the truth behind this subject, many persons who have only heard the name of the *Gītā* make this assertion that the book is intended only for monks and

ascetics,<sup>7</sup> and they refrain from placing the book for study before their children out of fear lest through knowledge of the *Gītā* the latter renounce their hearths and homes and turn ascetics themselves. But they should consider the fact that Arjuna, who had due to infatuation, prepared himself to turn away from the duty of a Kṣatriya and live on alms, being influenced by the most secret and mysterious teachings of the *Gītā*, lived the life of a householder all his life and performed his duties, how can that very *Gītā* produce this diametrically opposite result ?

Therefore, men who desire their own welfare should give up this delusion and with utmost faith and reverence induce their children to study the *Gītā*

understanding the meaning and the underlying idea of every verse, and while studying and reflecting on it themselves, should, according to the injunction of the Lord, earnestly take to spiritual practice. For obtaining this most valuable human body, it is improper to waste even a single moment of one's time in indulging in transient enjoyments, the roots of sorrow

## Principal Teachings of the Gita

For His own realization, God has laid down in the *Gita* two principal ways—(1) Sankhyayoga, and (2) Karmayoga. Of these—

(1) All objects being unreal like the water in a mirage, or the creation of a dream Gunas, which are the products

of Māyā, move in the Āgūnas, understanding this, the sense of doership should be lost with regard to all activities of the mind, senses and the body (Chapter V verses 8, 9) and being established ever in identity with all-pervading God the embodiment of Truth Knowledge and Bliss, consciousness should be lost of the existence of any other being but God. This is the practice of Sankhyayoga

(2) Regarding everything as belonging to God, maintaining equality in success or failure, renouncing attachment and the desire for fruit, all works should be done according to God's behests and only for the sake of God (Chapter II verse 48 Chapter V verse 10) and with utmost faith and reverence, surrendering oneself to

God through mind, speech and body constant meditation on God's Form with His names, virtues and glory should be practised (Chapter VI verse 47). This is the practice of the Yoga by disinterested action.

The result of both these practices being one, they are regarded as one in reality (Chapter V verses 4, 5). But during the period of practice, they being different according to the qualifications of the practisant the two paths have been separately described (Chapter III verse 3). Therefore, the same man cannot tread both the paths at one and the same time, even as though there may be two roads to the Ganges, a person cannot proceed by both the paths at the same time. Out of these, Karmayoga cannot be

practised in the stage of Sannyāsa, for in that stage renunciation of Karma in every form has been advised. The practice of Sankhyayoga however is possible in every Āsrama or stage of life.

If it is argued that the Lord has described Sankhyayoga as synonymous with Sannyāsa therefore, Sannyāsīs or monks alone are entitled to practise it, and not householders, the argument is untenable, because in the course of His description of Sankhyayoga in Chapter II verses 11 to 30, the Lord here and there, showed to Arjuna that he was qualified to fight, even according to that standard. If householders were ever disqualified for Sankhyayoga how could these statements of the Lord be reconciled? True, there is this special

saving clause that the practisant qualified for the path of Sankhya should be devoid of identification with the body for so long as there is identification of the ego with the body the practice of Sankhyayoga cannot be properly understood That is why the Lord described the practice of Sankhya-yoga as difficult (Chapter V verse 6) and disinterested Karmayoga, being easier of practice the Lord exhorted Arjuna every now and then, to practise it together with constant meditation on Him. '

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यं भद्रा यश्चेन्द्रशमस्तः सुन्वन्ति दिव्यैः सुदै-  
 र्वैः साङ्ख्यदक्षमोपनिषद्गोपयन्ति यं सामग्रा ।  
 ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं यागिनो  
 यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥

“We bow to that Supreme Puruṣa, Narāyaṇa, who is extolled even by great gods like Brahma Varuna ( the god of water ), Indra ( the god of rain ), Rudra ( the god of destruction ), and the Maruts ( the wind-gods ) through celestial hymns whose glories are sung by those proficient in chanting the Samaveda through the Vedas along with the six Angas ( branches of knowledge auxiliary to the Vedas ), Pada ( division of the Vedic text into separate words ), Krama and Jata ( particular forms of reciting the Vedas ) and the Upaniṣads who is perceived by the Yogis by means of their mind made steady through meditation and fixed on the Lord and whose reality is not known even to gods and Asuras.”



शान्ताकार मुद्रगतायनं पद्मनाभं सुरेशं  
 विद्याधार गगनपद्मं मेघवणं शुभाङ्गम् ।  
 लक्ष्मीकाम्यं कमलनयनं योगिमिथ्यानागम्यं  
 वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

"Obeisance to Viṣṇu, the dispeller  
 of the fear of rebirths, the one Lord  
 of all the regions, possessed of a  
 tranquil form, lying on a bed of snake,  
 from whose navel has sprung the lotus,  
 the Lord of all celestials, the support  
 of the universe, similar to the sky,  
 possessed of the colour of a cloud  
 and possessed of handsome limbs, the  
 Lord of Lakṣmī (the Goddess of  
 Wealth), having lotus-like eyes, and  
 realized by Yogis in meditation."

—Jayadayal Goyandka



# Synopsis of the Gita

No. of Verse	Subject Discussed
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## Chapter I entitled "The Yoga of Dejection of Arjuna "

- |       |  |
|-------|--|
| 1-11  | Description of the principal warriors on both sides with their fighting qualities. |
| 12-19 | Blowing of conches by the warriors on both sides.                                  |

No. of Verse	Subject Discussed
20-27	Arjuna observes the warriors drawn up for battle.
28-47	Overwhelmed by infatuation, Arjuna gives expression to his faint heartedness, tenderness and grief.

## Chapter II entitled "Sankhyayoga" ( the Yoga of Knowledge )

1-10	Arjuna and Śrī Kṛṣṇa discussing Arjuna's faint-heartedness.
11-30	Sankhyayoga ( the Yoga of Knowledge ) described.
31-38	The Kṣatriya's duty to engage himself in fight.
39-53	Karmayoga ( the Yoga of Self less Action ) described.

No. of Verse      Subject Discussed :

54-72    Marks of the man of stable mind and his glories described.

### Chapter III entitled "Karmāyoga," or the Yoga of Action

1-8    Importance of the performance of duty in a detached way according to both Jñānayoga and Karmayoga.

9-16    The necessity of performing sacrifices, etc.

17-24    The necessity for action on the part of the wise, and even on the part of God Himself, for the good of the world.

25-35    Marks of the wise and the unwise; instruction about perform

ance of action without attraction  
and repulsion.

36-43 How to overcome desire.

Chapter IV entitled "The Yoga of  
Knowledge as well as the  
disciplines of Action and  
Knowledge."

1-18 The glory of God with attributes  
Karmayoga or selfless action  
described.

19-23, The conduct of Yogis and sages,  
its glory described.

24-32 Different forms of sacrifices  
described with their fruits.

33-42 The glory of Knowledge  
described.

## Chapter V entitled "The Yoga of Action and Knowledge."

- 1-6 Sāṅkhyayoga and the Yoga of disinterested action described.
- 7-12 Marks of the Sāṅkhyayogi and Niskama Karmayogi—their glories described.
- 13-26 Jñānayoga, or the Yoga of Knowledge.
- 27-29 Dhyānayoga, or meditation, together with Devotion, described.

## Chapter VI entitled "The Yoga of Self-Control."

- 1-4 Karmayoga, or the Yoga of disinterested Action, described,
- 5-12 marks of one who has attained Yoga.

No of Verse	Subject Discussed
5-10	Urging one to uplift the self; marks of the God Realized soul
11-32	Detailed description of Dhyana yoga
33-36	The question of Mind-control discussed.
37-47	The fate of one who falls from Yoga the glory of Dhyanyoga described

Chapter VII entitled "The Yoga of Jnana (Knowledge of Nirguna Brahma) and Vijnana (Knowledge of Manifest Divinity)"

1-7	Wisdom with real Knowledge of Manifest Divinity
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- |       |   |
|-------|---|
| 8-12  | Inherence of God in all objects as their Cause.   |
| 13-19 | Condemnation of men of demoniacal nature and praise of devotees.  |
| 20-23 | The question of worship of other gods.  |
| 24-30 | Condemnation of men, who are ignorant of the glory and true nature of God, and approbation of those who know them |

## Chapter VIII entitled "The Yoga of the Indestructible Brahma."

- |     |  |
|-----|--|
| 1-7 | Answer to Arjuna's seven questions on Brahma, Adhyatma and Karma (Action:), etc. |
|-----|--|



No. of Verse	Subject Discussed
8-22	The subject of Bhaktiyoga discussed
23-28	The bright and dark paths described.

## Chapter IX entitled "The Yoga of the Sovereign Science and the Sovereign Secret "

1-6	The subject of Jñāna ( Knowledge ) with its glory described.
7-10	The origin of the world discussed.
11-15	Condemnation of men of the demoniacal nature, who despise God, and the method of Bhajana of men possessed of the divine nature.

No. of Verse	Subject Discussed
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- |       |  |
|-------|--|
| 16-19 | Description of God as the soul of everything and His glory |
| 20-25 | The fruits of worship with a motive and without motive.    |
| 26-28 | The glory of Devotion practised disinterestedly            |

## Chapter X entitled "The Yoga of Divine Glories."

- |       |  |
|-------|--|
| 1-7   | Description of God's glories and power of Yoga with the fruit of their knowledge.                          |
| 8-11  | Bhaktiyoga—its fruit and glory   |
| 12-18 | Aryuna offers his praises to God and prays to the Lord for a description of His glories and power of Yoga. |

No. of Verse      Subject Discussed

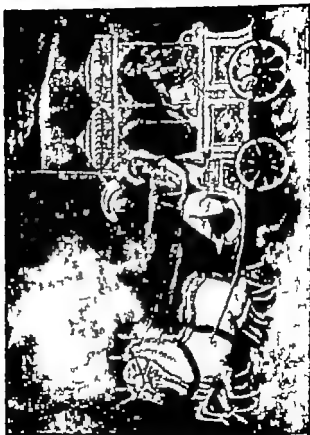
41-48   Duties attaching to, each caste  
and the fruit of their performance.

49-55   The path of Knowledge described.

56-66   The path of Karmayoga, or  
selfless action together with  
Devotion.

67-78   The glory of the *Gītā* described.





ॐ श्रीपरमात्मने नमः

# The Bhagavadgita

The Song Divine

Chapter I

इत्युक्त्वा उवाच—

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

Dhṛtarāṣṭra said:

Saṅjaya, assembled on the holy field of Kurukṣetra, eager to fight, what did my children and the children of Paṇḍu do ?

1

## The Bhagavadgītā

संजय उवाच—

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।  
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

Sañjaya said :

At that time, seeing the army of the Pāṇḍavas drawn up for battle and approaching Droṇāchārya, Prince Duryodhana spoke these words: 2

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।  
व्यूढां हृपदपुत्रेण तव दिप्येण धीमता ॥ ३ ॥

“Behold Master, the mighty army of the sons of Pāṇḍu arrayed for battle by your talented pupil Dhṛṣṭadyumna, the son of Drupada. 3

अत्र दूरा महेष्वासा भीमाशुमत्समा युधि ।  
युयुधानो वीराटश्च हृपदश्च महारथः ॥ ४ ॥

## Chapter I

"There are in this army heroes wielding mighty bows and equal in military prowess to Bhama and Arjuna, such as Satyaki and Virata, and the Mahārathi\* (great car warrior) Dropada, 4

एष्टकेदुष्टेक्षितानः काशिराजश्च वीर्यवान् ।  
पुरुषिकुम्भिमोसश्च दैव्यश्च नरपुङ्गवः ॥ ५ ॥

"Dhr̥ṣṭaketu, Chekitāna and the valiant King of Kāśi and Purujit, the Kuntibhoja and Śaibya, the best of men; 5

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\* A Rathi is a car-warrior who can fight a certain number of hostile combatants. A Mahārathi is capable of fighting ten thousand bowmen battling together. An Atirathi is a car-warrior still greater than a Mahārathi who can fight any number of warriors.



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युधामन्युश्च विजयन्त उत्तमौजाश्च भीरवान् ।  
सौमद्रो द्रौपदेयाश्च सर्वे एव महारथाः ॥ १ ॥

“And mighty Yudhāmanyu, and valiant  
Uttamañja, Abhimanyu the son of  
Subhadra, and the five sons of Draupadi—  
all of them Mahārathis (great car  
warriors). 6

अस्माकं तु विशिष्टा ये तानिबोध द्विजोत्तम ।  
मायका मम सैन्यस्य संशयं तान्मवीमि ते ॥ २ ॥

“O best of Brahmanas, know them also  
who are the principal warriors on our  
side the generals of my army For your  
information, I mention them below— 7

महाङ्गीष्मश्च कर्णश्च कृपश्च समितिष्ठयः ।  
अश्वत्थामा विकर्णश्च सौमदसिसुयौव च ॥ ८ ॥

## Chapter 1

"Yourself and Bhīṣma and Karna and  
Kṛpa, who is ever victorious in battle;  
and even so Aśwatthama, Vikarna, and  
Bhūriśrava, the son of Somadatta; ८

अन्ये च बहवः दूरा मदर्थे त्यक्तजीविताः ।  
नानाशस्त्रप्रहरणैः सर्वे युद्धविशारदाः ॥ ९ ॥

"And many other heroes, equipped  
with various weapons and missiles, who  
have staked their lives for me, all skilled  
in warfare. 9

अपर्याप्तं तदस्त्राढं बलं भीष्मानिरक्षितम् ।  
परांस्तं त्विशमेतेषां बलं भीष्मानिरक्षितम् ॥ १० ॥

"This army of ours, fully protected by  
Bhīṣma, is unconquerable; while that army  
of theirs, guarded in every way by Bhīṣma,  
is easy to conquer 10

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अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवामिरक्षन्तु भवन्तः सर्वे एव हि ॥११॥

"Therefore, stationed in your respective positions on all fronts, do you all guard Bhishma in particular on all sides."

11

तस्य संजनयन् हर्षं कुरूरुः पितामहः ।

सिंहमार्द विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥१२॥

The grand old man of the Kaurava race, their glorious granduncle Bhishma, cheering up Duryodhana, roared terribly like a lion and blew his conch.

12

ततः शङ्खान् मेघान् पणवानकगोमुखाः ।

सहसैवाम्यहन्यन्त स शब्दस्तुमुख्येभ्यवत् ॥१३॥

Then conches, kettledrums, tabors, drums and trumpets suddenly blared forth and the noise was tumultuous.

13

## Chapter 1

ततः श्रेष्ठैर्द्वैयुक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ द्वाहौ प्रदध्मतुः ॥ १४ ॥

Then, seated in a glorious chariot drawn by white horses, Śrī Kṛṣṇa as well as Arjuna blew their celestial conches. 14

पाञ्चजन्यं हृषीकेशो देवदत्तं धर्मजयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

Śrī Kṛṣṇa blew His conch named Pañcajanaya Arjuna, his conch called Devadatta, while Bhīma of terrible deeds blew his mighty conch Pauṇḍra. 15

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुधीपमणिपुत्पकौ ॥ १६ ॥

King Yudhiṣṭhira, son of Kuntī, blew his conch Anantaviṣaya, while Nakula and

## The Bhagavadgita

Sahadeva blew theirs, the Sughoṣa and  
Maṇupuspaka respectively 16

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापरामितः ॥१०॥

And the King of Kāśī, the excellent  
archer and Śikhandī, the Mahārathi (great  
car-warrior) Dhṛṣṭadyumna and Virāṭ,  
and invincible Sātyaki did likewise. 17

द्रुपदो द्रौपदेयाश्च सर्वथाः पृथिवीपते ।

सौमद्रश्च महाबाहुः सहायद्रुपुः पृथक्पृथक् ॥१८॥

O lord of the earth Drupada as well  
as the five sons of Draupadī, and the mighty  
armed Abhimanyu, son of Subhadrā, all  
of them severally blow their respective  
conches. 18

॥ बोधो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

ममश्च पृथिवीं क्षेत्रं तुमुको व्यजुर्नादयन् ॥१९॥

## Chapter 1

And the terrible sound, echoing through heaven and the earth, rent the hearts of Dhritarashtra's sons. 19

अथ पृथक्स्थितामृष्टा धार्तराष्ट्रान्कपिष्वजः ।

प्रवृत्ते क्षत्रसपाते धनुस्सम्य पाण्डवः ॥२०॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

सेनयोद्धमयोर्मध्ये रथं स्थापय मेऽप्युत ॥२१॥

Now O lord of the earth, seeing your sons arrayed against him and when missiles were ready to be hurled, Arjuna, son of Pandu, took up his bow and then addressed the following words to Śrī Kṛṣṇa. "Kṛṣṇa, place my chariot between the two armies. 20,21

पावदेतामिरीक्षेऽह योद्धुंकामान्वसिष्ठान् ।

कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे ॥२२॥

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Sahadeva blow theirs, the Sughoṣa and  
Matupuspaka respectively 16

काश्यप परमेष्वासः शिशुण्डी च महारथः ।

एतद्युग्मो विराटश्च सात्यकिश्चापराजितः ॥१७॥

And the King of Kāli, the excellent  
archer, and Śubhadrā, the Mahārathi (great  
car warrior), Dhṛṣṭadyumna and Virāṭ,  
and invincible Satyaki did likewise. 17

द्रुपदो धौपदेयाश्च सर्वशः पृथिवीपते ।

सौमद्रश्च महाबाहुः शङ्खान्वपसुः प्रयत्नयुयुत् ॥१८॥

O lord of the earth Drupada as well  
as the five sons of Drupadi and the mighty-  
armed Abhimanyu, son of Subhadra, all  
of them severally blow their respective  
conches. 18

स धोषो धार्तराजाणां हृदयानि प्लवदारयत् ।

भुम्भश्च पृथिवीं चैव एतुङ्क्षी म्वलुत्पादयन् ॥१९॥

## Chapter 1

And the terrible sound, echoing  
through heaven and the earth, rent the  
hearts of Dhṛtarāṣṭra's sons. 19

अथ व्यवस्थितामृष्टा धार्तराष्ट्राभ्युपिध्वजः ।

प्रवृत्ते शस्त्रसपाते धनुश्चम्य पाण्डवः ॥२०॥

इपीकेशो तदा वाक्यमिदमाह महीपते ।

सेनयोद्धमयोर्मध्ये रथं स्थापय मेऽप्युत ॥२१॥

Now O lord of the earth seeing your  
sons arrayed against him, and when missiles  
were ready to be hurled, Arjuna, son of  
Paṇḍu, took up his bow and then address-  
ed the following words to Śrī Kṛṣṇa.  
"Kṛṣṇa, place my chariot between the  
two armies. 20 21

पाण्डेसाधिरीक्षेऽहं योद्धुं कथमाभवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥२२॥



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friends, fathers-in-law and well-wishers as well. Seeing all those relations present there, he was possessed by extreme compassion, and uttered these words in sadness.

Arjuna said:

Kṛpā, at the sight of these kinsmen thus arrayed and longing for battle my limbs give way, and my mouth is parched; nay, my frame shakes and hair stands on end. 26-29

गाण्डीव क्षयते हस्तस्पर्शैव परिदहते ।

म च शस्त्रोन्मथस्पातं भ्रमसीव च मे मम ॥३०॥

The bow Gaṇḍīva drops from my hand and my skin burns all over; my mind is reeling as it were, and I am not able even to stand. 30

## Chapter I

निमित्तामि च पश्यामि विपरीतामि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वसनमाहुवे ॥१॥

And, Kṛṣṇa, I see the omen also inauspicious; nor do I see any good in killing my kith and kin in battle. 31

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥२॥

Kṛṣṇa, I covet not victory, nor kingdom, nor pleasures. Govinda, of what use will kingdom or luxuries, or even life be to us? 32

येयामर्थे काङ्क्षितं नो राज्यमोगा सुखानि च ।

त इमेऽवसिषता युद्धे प्राणांस्त्यक्त्वा घनानि च ॥३॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यामास्तंबन्धिनस्तथा ॥४॥

Those for whose sake we covet the throne, luxuries and pleasures,—teachers,

uncles, sons and even so granduncles, maternal uncles, fathers-in-law grandsons, brothers-in-law and other relations,—are here arrayed on the battle-field staking their lives and riches. 33, 34

पुताद्य हन्तुमिच्छामि प्रतोऽपि मधुसूदन ।

अपि प्रैक्षेन्पराजयस्य हेतोः किं नु मदीकृते ॥३५॥

Kṛpā, I do not want to kill them, though they may kill me, even for the sovereignty of the three worlds; how then, for this earth. 35

मिहस्य धार्तराष्ट्राणां का प्रीतिः स्वाश्वनादयः ।

पापमेवाश्वमेदसान् हस्यैतामाततायिनः ॥३६॥

Kṛpā, what joy can we derive through slaying the sons of Dhṛtarāṣṭra ? Sin alone

## Chapter 1

will accrue to us as the result of killing these desperadoes. 36

तस्माद्भाद्रो वयं हन्तुं धार्तराष्ट्रान्स्वयान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्वाम माघव ॥१७॥

Therefore, Kṛṣṇa, it does not behoove us to kill our relations, the sons of Dhṛtarāṣṭra. For how shall we be happy after killing our own kinsmen? 37

पश्येते न पश्यन्ति कोमोपहतचेतसः ।

कुक्षयकृतं दोषं मिथ्योद्वे च पातकम् ॥१८॥

कथं न ज्ञेयमस्मानिः पापादस्माद्विषतिषुम् ।

कुक्षयकृतं दोषं प्रपश्यन्निर्बभार्धन ॥१९॥

Although these people, with minds blinded by greed do not perceive the evil of destruction of one's own race and the sin accruing from enmity towards friends;

## The Bhagavadgita

why should not we, O Kṛṣṇa, who see clearly the sin involved in the destruction of one's family, think of turning away from this crime ? 38, 39

कुलक्षये प्रणश्यन्ति कुलधर्माः सन्ततम् ।

धर्मो गच्छे कुलं क्लृप्तमधर्मोऽभिभवत्युत ३९०३

Age-long family traditions disappear with the destruction of a family and virtue having been lost, sin takes hold of the entire family 40

अधर्माभिभवात्कुलं प्रदुष्यन्ति कुलधियाः ।

स्त्रीषु दुष्टासु धार्म्येव आपद्ये वर्णसंकरः ३९१४

With the preponderance of vice, Kṛṣṇa, the women of the family become corrupt; and with the corruption of women, O Vāsudeva ( descendant of Vṛṣṇi ), there ensues an intermixture of castes. 41

## Chapter 1

संकरे मरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां शुसृपिणोदकक्रियाः ॥२१॥

Intermixture of castes leads the destroyers of the race as well as the race itself to hell. Deprived of the offerings of lamps of rice and water (Śrāddha, Tarpaṇa, etc.), the manes of their race also fall.

42

दोषैरेतैः कुलघ्नानां वर्णसंकरकरकैः ।

उत्स्रज्यन्ते खासिधर्माः कुलधर्माश्च शाश्वताः ॥२२॥

Through these evils bringing about an intermixture of castes, the age-long caste-traditions and family-customs of the destroyers of the race get extinct.

43

उत्स्रज्यकुलधर्माणां मनुष्याणां जनार्दन ।

मरकेऽभियतं वासो मयसीत्यनुशुश्रुम ॥२३॥

## The Bhagavadgita

Kṛpā, we hear that men who have lost their family traditions dwell in hell for an indefinite period of time. 44

अहो यत्तु महत्पार्यं कर्तुं व्यसिता वयम् ।  
यद्वाज्यसुखलोभेन हन्तु स्वजनमुपताः ॥४५॥

Alas ! Though possessed of intelligence we have set our mind on the commission of a great sin in that due to lust for throne and enjoyment we are intent on killing our own kinsmen. 45

यदि मामप्रतीकारमवाप्तं दृष्टवान्मयः ।  
धार्तराज्ञा रणे हन्तुस्त्वन्मे क्षेमतर मयेत् ॥४६॥

It would be better for me if the sons of Dhṛtarāṣṭra, armed with weapons, killed me in battle while I was unarmed and unresisting. 46

# Chapter 1

सर्वम उवाच—

एवमुक्त्वाहर्तुनः संख्ये रथोपस्थ उपाविशत् ।

विश्रज्य सुदार चापं शोकसविप्रमामसुः ॥४०॥

Sarvajaya said

Arjuna, with his mind agitated by grief on the battle-field, having spoken thus, and having laid down his bow and arrows, sank into the hinder part of his chariot.

47

ॐ उत्तरिति श्रीमद्भगवद्गीतासुपनिषत्सु ऋषिवाचां ।

योगशास्त्रे श्रीकृष्णार्जुनसंवादेऽर्जुनविपाद

योगो नाम प्रथमोऽध्यायः ॥ १ ॥

Thus, in the Upanisad sung by the Lord the science of Brahma, the scripture on Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the first chapter entitled "The Yoga of Dejection of Arjuna."





## Chapter II

संजय उवाच—

सं तथा कृपयादिष्टममुपूर्णाकुक्षेक्षणम् ।  
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

Saljaya said :

Śrī Kṛpā then addressed the following words to Arjuna, who was overwhelmed with pity, whose eyes were

## Chapter II

filled with tears and agitated, and who  
was full of sorrow 1

श्रीभगवानुवाच—

कुतस्त्वा क्वमळमिदं विषमे समुपस्थितम् ।

जनार्णहृदयमस्वर्गमकीर्तिकरमर्जुन ॥ २ ॥

Sri Bhagavan said :

Arjuna, how has this infatuation  
overtaken you at this odd hour ? It is  
shunned by noble souls neither will it  
bring heaven, nor fame to you. 2

कुर्व्य मा स गमाः पार्थ नैतत्त्वय्युपपद्यते ।

सुदं हृदयदीर्घस्य त्वक्स्थोसिष्ठ परंतप ॥ ३ ॥

Yield not to unmanliness, Arjuna, all  
does it become you. Shaking off this  
paltry faint heartedness arise, O scorcher  
of your enemies. 3

## The Bhagavadgita

With my very being tainted by the vice of faint heartedness and my mind puzzled with regard to duty, I am asking you. Tell me that which is decidedly good. I am your disciple. Pray instruct me, who have sought refuge in you. 7

न हि प्रपश्यामि समापमुद्याद्

पण्डोकमुच्यतेपणमिन्द्रियाणाम् ।

अवाप्य भूमावसपद्यद्वर्त्त

राज्य सुराणामपि जाधिपत्यम् ॥ ८ ॥

For even on obtaining undisputed sovereignty and an affluent kingdom on this earth and lordship over the gods, I do not see any means that can drive away the grief which is drying up my senses. 8  
संशय उवाच—

एवमुक्त्वा हृषीकेशं गुरुराकेता परंतप ।

न बोध्य इति गोविन्दमुक्त्वा तूर्णं वसूध ॥ ९ ॥

## Chapter II

Saṅjaya said

O King, having thus spoken to Śrī Kṛṣṇa, Arjuna, again said to Him, "I will not fight," and became silent. 9

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

तेनयोदभयोर्मध्ये विधीदन्तमिदं वचः ॥१०॥

Then, O Dhṛtarāṣṭra, Śrī Kṛṣṇa, as if smiling addressed the following words to sorrowing Arjuna, in the midst of the two armies. 10

भीमवानुवाच—

अशौच्यानन्वशोचस्त्वं प्रज्ञावादांश्च मापसे ।

गतासुमगतासुश्च नानुशोचन्ति पण्डिताः ॥११॥

Śrī Bhagavān said :

Arjuna, you grieve over those who should not be grieved for and yet speak

## The Bhagavadgita

like the learned wise men do not sorrow  
over the dead or the living. 11

न त्वेषाहं जातु भासं न त्वं नेमे जनाधिपाः ।  
न चैव न अविष्यामः सर्वे वयमस्य परम् ॥१२॥

In fact, there was never a time when  
I was not, or when you or these kings  
were not. Nor is it a fact that hereafter  
we shall all cease to be. 12

देहिनोऽस्मिन् यथा देहे कौमार्यौवनं जरा ।  
तथा देहान्तरमासिर्धिरस्तत्र न मुह्यति ॥१३॥

Just as boyhood, youth and old age  
are attributed to the soul through this  
body even so it attains another body  
The wise man does not get deluded about  
this. 13

## Chapter<sup>1</sup> II

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽग्नित्वासांक्षितिक्षस्य भारत ॥ १३ ॥

O son of Kuntī, the contacts between the senses and their objects, which give rise to the feelings of heat and cold, pleasure and pain etc., are transitory and fleeting therefore, Arjuna ignore them,

14

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं चैरसोऽमृतत्वाय कल्पते ॥ १४ ॥

Arjuna the wise man to whom pain and pleasure are alike and who is not tormented by these contacts, becomes eligible for immortality

15

नास्ततो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽमृतस्त्वनयोस्तत्त्वदर्शिभिः ॥ १५ ॥

## The Bhagavadgītā

The unreal has no existence, and the real never ceases to be the reality of both has thus been perceived by the seers of truth. 16

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमप्यमस्यास्य न कश्चित्कर्तुमर्हति ॥१६॥

Know that to be imperishable, by which all this is pervaded for none can bring about the destruction of this indestructible substance. 17

अमृतममृतं इमे देहा मायसोक्ताः क्षरीणि ।

अनादिनोऽप्रमेयस्य तस्माद्युत्पत्स्य भ्रारत ॥१८॥

## Chapter II

य एन वेति हस्तारं यन्नैनं मम्यते हस्तम् ।

उभौ तौ न विद्यानीतो ज्ञायं हन्ति न हन्यते ॥१९॥

They are both ignorant, he who knows the soul to be capable of killing and he who takes it as killed, for verily the soul neither kills, nor is killed. 19

न जायते त्रियस्य वा कदाचि  
ज्ञायं भूत्वा भविता वा न भूयः ।

अतो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने हरिरे ॥२०॥

The soul is never born nor dies nor does it exist on coming into being For it is unborn, eternal, everlasting and primeval even though the body is slain, the soul is not. 20



## The Bhagavadgita

येषां हि मादिर्न मित्यं य एनमसमभ्ययम् ।

कथं स पुरुषः पापं कं घातयति इति कम् ॥२१॥

Arjuna, how will the man who knows this soul to be imperishable, eternal and free from birth and decay cause any one to be killed or kill anyone? 21

वासांसि जीर्णानि यथा विहाय  
भवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णानि

न्यम्यानि संयाति भवानि वेदी ॥२२॥

As a man discarding worn-out clothes takes other new ones, likewise the embodied soul casting off worn-out bodies enters into others which are new 22

मैत्रं हि मृदुस्मिन् शस्त्राणि मैत्रं ददति पावकः ।

न धर्मं न सेव्यमन्यापो न दोषयति मादताः ॥२३॥

## Chapter II

Weapons cannot cut it nor can fire  
burn it, water cannot drench it nor can  
wind make it dry 23

अच्छेद्योऽयमदाह्योऽयमच्छेद्योऽशोभ्य एव च ।

नित्यः सर्वगतः स्वाणुरच्छेद्यं सनातनः ॥२३॥

For this soul is incapable of being  
cut it is proof against fire, impervious  
to water and undriable as well This soul  
is eternal, omnipresent, immovable,  
constant and everlasting 24

अम्यच्छेद्यमचिन्त्योऽयमविहार्योऽयमुच्यते ।

तस्मादेवं विदित्वैव मानुशोऽपि दुर्महसि ॥२५॥

This soul is unmanifest, it is unthink-  
able and it is spoken of as immutable.  
Therefore, knowing this as such you  
should not grieve. 25

## The Bhagavadgita

अथैवं मित्यजार्तं नित्यं वा मम्यसे मृतम् ।

तथापि त्वं महाबाहो मैवं शोक्षितुमर्हसि ॥२१॥

And, Arjuna, even if you regard this soul as constantly taking birth, and constantly dying you should not grieve like this.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जग्नम मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोक्षितुमर्हसि ॥२२॥

For in that case the death of him who is born is certain and the rebirth of him who is dead is inevitable. It does not, therefore, behove you to grieve over an inevitable event.

अप्यक्षणीनि भूतानि प्यक्षमप्यानि भारत ।

अप्यक्षनिधनाभ्येव तत्र का परिदेवना ॥२३॥

## Chapter II

Arjuna, all beings were unmanifest before they were born and will become unmanifest again when they are dead they are manifest only in the intermediate stage. What occasion, then, for lamentation ? 28

आश्चर्यवत्पश्यति कश्चिदेन-  
 माश्चर्यवद्भवति सर्वैश्च साम्यः ।  
 आश्चर्यवच्चैनमम्यः शृणोति  
 भुत्वाप्येवं वेदं न चैव कश्चित् ॥२९॥

Hardly anyone perceives this soul as marvellous, scarce another likewise speaks thereof as marvellous, and scarce another hears of it as marvellous; while there are some who know it not even on hearing of it. 29

देही नित्यमवप्योऽयं वेदे सर्वस्य भारत ।  
 तस्मात्सर्वाणि भूतानि न त्वं शोचिषुमर्हसि ॥३०॥

## The Bhagavadgita

Arjuna this soul residing in the bodies of all can never be slain therefore it does not behoove you to grieve for any being.

स्वधर्ममपि चायेक्ष्य न विकम्पितुमर्हसि ।

धर्म्यादिपुत्राण्येयोऽप्यतस्तत्रियस्य न विद्यते ॥२१॥

Besides, considering your own duty you should not waver for there is nothing more welcome for a man - of the warrior class than a righteous war

यदृच्छया चोपपन्नं स्वगृहमपावृतम् ।

सुखिनः शत्रिणाः पार्थ कुरुते युद्धमीश्वरम् ॥२२॥

Arjuna, it is only the lucky among the Kshatriyas, who get such an unsolicited opportunity for war, which is an open door to heaven

## Chapter II

अथ चेत्त्वमिमं धर्मं संग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥२३॥

Now if you will not wage such a righteous war then abandoning your duty and losing your reputation you will incur sin. 33

अकीर्तिं चापि मृतानि कुर्यादप्यस्ति तेऽप्ययम् ।

संभावितञ्च अकीर्तिर्मरण्यद्वितिरिच्यते ॥२४॥

Nay, people will pour undying infamy on you, and infamy brought on a man enjoying popular esteem is worse than death. 34

अप्राज्ञादुपरतं मंसन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा पाप्मसि स्वधर्मम् ॥२५॥

And the great car warriors, who held you in high esteem, will now make light

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of you, thinking that you have desisted  
from battle out of fear 35

अवाप्यवाशंश्च बहुम् यदिप्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो ह्युत्तरं नु किम् ॥३५॥

And your enemies, disparaging your  
might, will speak many unbecoming  
words what can be more distressing  
than this ? 36

इतो वा प्राप्स्यसि स्वर्गं जित्वा वा मोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय पुंराय ह्युत्तमिन्द्रियः ॥३६॥

Either slain in battle you will attain  
heaven, or gaining victory you will enjoy  
sovereignty of the earth therefore arise  
Arjuna, determined to fight. 37

सुखदुःख समे हृत्वा सामाज्यामौ जयात्रयौ ।

ततो पुंराय पुञ्चम्य निर्व पापमवाप्स्यसि ॥३७॥

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( Treating alike pleasure and pain, gain and loss, victory and defeat, get ready for the fight, then fighting thus you will not incur sin. 38

एवा तेऽभिहिता सांख्ये बुद्धियोगे त्विमां शृणु ।<sup>१</sup>  
बुद्ध्या युक्तो यथा पार्थ कर्मबन्धं प्रहास्यसि ॥३९॥

Aryuna, this attitude of mind has been presented to you from the point of view of Jñānayoga now hear the same as presented from the point of view of Karmayoga ( the Yoga of selfless action ). Equipped with this attitude of mind, you will be able to shake off completely the shackles of Karma. 39

नेहा मिथुनभाषोऽस्ति प्रत्यवायो न विद्यते ।  
स्वस्वमप्यस्य चर्मस्य चायते महतो भयात् ॥४०॥



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In this path (of disinterested action) there is no loss of effort, nor is there of contrary result. Even a little part of this discipline protects one from fear (of birth and death).

अवसादमिह बुद्धिरेवै क्लृप्तम् ।  
बहुभागो ह्यनस्य भुङ्क्तेऽवसायिनः ॥

Arjuna, in this blessed path intellect is determinate and one-pointed whereas the intellect of the material (ignorant men moved by desires) is scattered in many directions and quite derelict.

अमिमां पुष्पितां वाचं प्रवक्ष्यामि हि ते ।  
बुद्ध्यादात्मं पापं माम्बुद्धीति वदितम् ॥  
कामरूपमात्रं मयापरा जन्मकर्मसुखादम् ।  
त्रिधाविशेषबहुलां मोक्षैर्षयेतति धृतिः ॥

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ऽसौगैश्वर्यप्रसङ्गात् स्यापहसचेतसाम् ।

॥ ४२ ॥ अयस्यापि क्व सुखं समाधौ न विधीयते ॥ ४३ ॥

Arjuna, those who are obsessed by pleasure and devoted to the letter of the Vedas, who look upon heaven as the supreme goal and argue that there is nothing beyond heaven, are unwise. They utter flowery speech recommending many acts of various kinds for the attainment of pleasure and prosperity with rebirth as their fruit. Those whose minds are carried away by such words, and who are deeply attached to pleasure and worldly prosperity, cannot attain the determinate intellect concentrated on God 42, 43 44

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो निस्पृहस्त्वस्यो निर्व्योगश्चेम आत्मवान् ॥ ४५ ॥

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Arjuna, the Vedas thus deal with the three Gunas or modes of Prakṛti and their evolutes in the form of worldly enjoyments as well as the means of attaining such enjoyments. Be thou indifferent to these enjoyments and their means, rising above pairs of opposites like pleasure and pain, etc., established in the Eternal Existence ( God ) absolutely unconcerned about the supply of wants and the preservation of what has been already attained, and with the mind completely under control. 4

; मावानर्य उदयाने सवतः संप्लुतोदके । ।

तावान् सर्वेषु वेदेषु माहणस्य विज्ञावतः ॥१॥

A Brahman who has obtained enlightenment has the same use for all the Vedas as one has for a small reservoir of

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water in a place flooded with water on all sides. 46

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥४७॥

Your right is to work only, but never to the fruit thereof. Let not the fruit of action be your object, nor let your attachment be to inaction. 47

योगस्यः कुर्व कर्माणि सुहृ त्यस्त्वा धर्मस्य ।  
सिद्धयसिद्धयोः समो मूल्या समर्थ योग उच्यते ४८

Arjuna, perform your duties dwelling in Yoga, relinquishing attachment, and indifferent to success and failure equanimity is called Yoga. 48

दूरेण ह्यपर कर्म बुद्धियोगाद्धर्मस्य ।  
बुद्धौ धारणमभिवर्द्ध कृपणाः फलहेतवः ॥४९॥

taste for them persists. This relish also disappears in the case of the man of stable mind when he sees the Supreme. 59

यदसौ अपि यम्येव पुरुषस्य विपश्चितः ।

इन्द्रियाणि, प्रमाथीनि हरन्ति प्रसभं मनः ॥६०॥

Turbulent by nature, the senses even of a wise man, who is practising self-control, forcibly carry away his mind, Arjuna. 60

तानि सर्वाणि संसम्य युक्त आसीद अश्वरः ।

यस्य हि यम्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

Therefore, having controlled them all and collecting his mind one should sit for meditation devoting oneself heart and soul to Me. For he whose senses are mastered, his mind has become stable. 61

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ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्संजायते क्रमः कामात्क्रोधोऽभिजायते ॥६२॥

The man dwelling on sense-objects develops attachment for them, from attachment springs up desire, and from desire ( unfulfilled ) ensues anger 62

क्रोधोऽज्ञवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥

From anger arises infatuation, from infatuation, confusion of memory from confusion of memory loss of reason and from loss of reason one goes to complete ruin. 63

रागद्वेषवियुक्तेस्तु विषयानिन्धयैश्वरम् ।

आत्मवस्यैर्विद्येयात्मा प्रसादमधिगच्छति ॥६४॥

But the self-controlled practisant, while enjoying the various sense-objects

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through his senses, which are disciplined and free from likes and dislikes, attain placidity of mind. 61

प्रसादे सवदुःखानां हामिरस्योपजायते ।  
प्रमथचेतसो द्वाष्टु बुद्धिः पर्यवतिष्ठते ॥६१॥

With the attainment of such placidity of mind all his sorrows come to an end, and the intellect of such a person of tranquil mind soon withdrawing itself from all sides, becomes firmly established in God. 62

ज्ञानि बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।  
न चाभ्यवयस्य क्षान्तिरशान्तस्य कृता सुखम् ॥६२॥

He who has not controlled his mind and senses can have no determinate reason; nor can such an undisciplined man have belief (in God). The unbelieving man

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can have no peace, and how can there be happiness for one lacking peace of mind ? 66

इन्द्रियाणां हि चरतां यम्मनोऽनु विधीमते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्मसि ॥३७॥

As the wind carries away a barge upon the waters, even so of the wandering senses the one to which the mind is joined takes away his discrimination. 67

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥३८॥

Therefore Arjuna he whose senses are completely restrained from their objects, his mind is stable. 68

यामिशं सर्वभूतानां तस्यां जागर्ति संयमी ।

पस्यां चाप्रति भूतानि सा मिशं पश्यत्युमुनेः ॥३९॥

That which is night to all beings, in that state (of Divine Knowledge and



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Supreme Bliss) the God-realized Yogi keeps awake. And that (the overchanging transient worldly happiness) in which all beings keep awake is night to the seer. 69

भापूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वा ।

सद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥७०॥

As the waters (of different rivers) enter the ocean, which though full on all sides remains undisturbed likewise he in whom all enjoyments merge themselves attains peace, not he who hankers after such enjoyments. 70

विहात्य कामान् यः सर्वान् पुमान् वरति निःस्पृहः ।

निर्ममो निरङ्करः स शान्तिमधिगच्छति ॥७१॥

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He who gives up all desires and moves free from attachment, egoism and thirst for enjoyment attains peace. 71

एषा ब्राह्मी स्थितिः पार्थ मैमो प्राप्य विमुह्यति।

स्थित्वास्यामन्तश्चक्रेऽपि ब्रह्मनिर्वाणसुषुप्सति॥२॥

Aryuna, such is the state of the God-realized soul, having reached this state he overcomes delusion. And established in this state even at the last moment he attains Brahmic Bliss. 72

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ऋषेः  
विषयार्थ योगशास्त्रे श्रीकृष्णार्जुनसंवादे सांख्यः ।

। योगो नाम द्वितीयोऽध्यायः ॥ २ ॥

Thus, in the Upanishad sung by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Śrī Kṛṣṇa and

Arjuna, ends the second chapter entitled "Sāṅkhyasyoga" (the 'Yoga' of 'Knowledge')

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proceeds along the path of Knowledge, whereas in the case of the Karmayogi proceeds along the path of Action. 3

न "कर्मणामममार्ग्माद्यैकमेव पुण्योऽप्नुते ।

न च संन्यससादेव सिद्धिं समधिगच्छति ॥ ३ ॥

Ajñā does not attain freedom from action (culmination of the path of Action) without entering upon action, nor does he reach perfection (culmination of the path of Knowledge) merely by renunciation of action. 4

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृद् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

Surely none can remain inactive even for a moment; everyone is helplessly driven to action by nature-born qualities. 5

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कर्मोद्भिद्याणि संयम्य य आस्ते मनसा शरन् ।

इन्द्रियार्थोन्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

He who outwardly restraining, the organs of sense and action, sits mentally dwelling on objects of senses, that man of deluded intellect is called a hypocrite. 6

पसिष्विन्द्रियाणि मनसा नियन्धारमतेऽर्जुन ।

कर्मोद्भिदैः कर्मयोगमसक्तः स विचिष्यते ॥ ७ ॥

On the other hand, he who controlling the organs of sense and action by the mind, and remaining unattached undertakes the Yoga of Action through those organs, Arjuna, he excels. 7

नियतं कुतः कर्म त्वं क्व क्वापो ह्यकर्मणः ।

सरीरयाद्यापि च ते, न, पसिष्वेदकर्मणः ॥ ८ ॥

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Therefore, do you perform your allotted duty for action is superior to inaction. Denying from action you cannot even maintain your body

यश्चाद्योत्कमण्योऽप्यत्र कोकोऽयं कर्मकम्बनः ।

तदर्थं क्व कौन्तेय मुक्तसङ्गः समाधर ॥ ९ ॥

Man is bound by shackles of Karma only when engaged in actions other than work performed for the sake of sacrifice. Therefore, Arjuna, do you efficiently perform your duty free from attachment, for the sake of sacrifice alone.

सहस्रं प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यज्वमेव वोऽसि त्वष्टकामशुक् ॥ १० ॥

Having created mankind along with the spirit of sacrifice at the beginning of

## Chapter III

creation, the Creator Brahma, said to them, "Do you multiply through this; may this yield the enjoyment you seek. 10

देवान् भावयतानेन ते देवा भावयन्तु वा ।

परस्पर भावयन्तः श्रेयः परमवाप्स्यथ ॥११॥

"Foster the gods through this (sacrifice) and let the gods foster you. Thus fostering one another disinterestedly you will attain the highest good. 11

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञम्विताः ।

तैर्दत्तान्प्रशयैम्यो वो मुह्यन्ते स्तेन एव सः ॥१२॥

"Fostered by sacrifice, the gods will surely bestow on you unasked all the desired enjoyments. He who enjoys the gifts bestowed by them without giving them in return, is undoubtedly a thief " 12

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॥ यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

॥ मुच्यन्ते ते स्वर्गं पापा ये पचन्त्यात्मकारणम् ॥१३॥

The virtuous who partake of what is left after sacrifice are absolved of all sins. Those sinful ones who cook for the sake of nourishing their body alone eat only sin.

13

अप्राज्ञवन्ति मृतानि पश्याद्दृष्टंसंभवाः ।

यज्ञाज्ञवसि पर्जन्यो यज्ञः कर्मसमुत्पत्तयः ॥१४॥

कर्म ब्रह्मोत्पत्त्यै विश्वे ब्रह्माक्षरसमुत्पत्तयः ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

[All beings are evolved from food, production of food is dependent on rain; rain ensues from sacrifice and sacrifice is rooted in action. Know that action has its origin in the Vedas, and the Vedas proceed

from the indestructible (God), hence the all-pervading Infinite is always present in sacrifice. 14, 15

एवं प्रवर्तितं 'सकं मापुषर्तयसीह या ।

अचायुरिन्द्रियारामो मोक्षं पार्थ स जीवति' ॥१३॥

Arjuna, he who does not follow the wheel of creation thus set going in this world (i.e., does not perform his duties) sinful and sensual he lives in vain. 16

पस्त्वात्मरतिरेव स्यादात्मनूषम्व - मानवः ।

आत्मन्येव च सगुहसस्य कार्यं ॥ विद्यते ॥१४॥

He however who takes delight in the Self alone and is gratified with the Self and is contented in the Self has no duty 17

नैव तस्य । कृतेनार्यो न कृतेनेह कर्मण ।

य आस्य । सर्वभूतेषु कश्चिद्व्यप्यपाश्रयः ॥१५॥



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In this world that great soul has  
no use whatsoever for things done  
nor for things not done; nor has he  
selfish dependence of any kind on any  
creature.

समादत्तः सत्सर्गं कार्यं कर्म समाकृतः ।  
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥१५॥

Therefore, always efficiently do your  
duty without attachment. Doing work  
without attachment man attains the  
Supreme.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।  
लोकसंग्रहमेवापि संपश्यन् कुरुमर्हसि ॥१६॥

It is through action (without attachment) alone that Janaka and other  
men reached perfection. Having an

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to the maintenance of the world order,  
too, you should take to action. 20

यद्यदाचरति श्रेष्ठस्तदेवेतरो जनाः ।

स परमाणं कुरुते लोकसादनुवर्तते ॥२१॥

For whatsoever a great man does, that  
very thing other men also do, whatever  
standard he sets up, the generality of men  
follow the same. 21

न मे परमोऽस्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥

Arjuna, there is nothing in the three  
worlds for Me to do, nor is there anything  
worth attaining unattained by Me; yet I  
continue to work. 22

यदि ह्यहं न वर्तेयं सातु कर्मण्यस्तद्भितः ।

मम वर्मानुवर्तन्ते मनुष्याः पार्थ सर्वदा ॥२३॥

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Should I not engage in action  
unwearied, at any time, great harm will  
come to the world, for Arjuna, men follow  
My path in all matters. ■

उत्सीवेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

संकरस्य च कर्ता खामुपहस्यामिमां प्रजा ॥२१॥

If I do not perform action, these worlds  
will perish, nay I should be the author of  
confusion of castes and of the destruction  
of these people. — 21

सत्त्वा कर्मण्यधिहोसो यथा कुर्यान्मि मारुत ।

कुर्याद्विहोसथासकसिक्कीपुर्लोकसंग्रहम् ॥२५॥

Arjuna, as the unwise act with attach-  
ment, so should the wise man seeking  
maintenance of the world order act  
without attachment. — 25

न बुद्धिमेवं जनयेदज्ञानं कर्मसङ्गिनाम् ।

शेषयेत्सर्वकर्मणि विद्वान्युक्तः समाधरन् ॥२६॥

A wise man established in Me should  
not unsettle the mind of the ignorant  
attached to action, but should get them to  
perform all their duties duly performing  
them himself

26

प्रकृतेः कृत्वमाणानि गुणैः कर्माणि सर्वदा ।

भ्रूयकारविमूढात्मा कर्ताहमिति मन्यते ॥२७॥

All actions are being done by the  
modes of Prakṛti (Primordial Matter)  
The fool whose mind is deluded by egotism  
considers himself to be the doer

27

तव वित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न संजये ॥२८॥

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He, however, who knows the truth about the respective spheres of Gūṇas (modes of Prakṛti) and actions, holding that it is the Gūṇas (in the shape of the senses, mind, etc.) that move among the Gūṇas (objects of perception), does not get attached to them, Arjuna. 28

प्रकृतेर्गुणसमूहाः सज्जन्ते गुणकर्मसु ।

तानकृत्वविदो मन्दाम्बुस्तद्विद्ध विषयस्येव ॥२९॥

Those who are completely deluded by the Gūṇas (modes) of Prakṛti remain attached to those Gūṇas and actions; the man of perfect Knowledge should not unsettle the mind of those insufficiently knowing fools. 29

मयि सर्वाणि कर्माणि संन्यस्यात्मवेत्तसा ।

विराडीर्निर्ममो भूत्वा पुण्यस्य विगतश्वरः ॥३०॥

## Chapter III :

Therefore, dedicating all actions to Me with your mind fixed on Me, the Self of all freed from hope and the feeling of meum and cured of mental fever, fight. 30

ये मे मतमिदं नित्यमनुतिष्ठन्ति मामवाः ।।

सदाकन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ।।३१।

Even those men who with an unceasing and devout mind, always follow this doctrine of Mine are freed from the binding effect of all actions. 31

ये त्वेतदभ्यसूयन्तो मानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान् विद्धि भयानकेतवः ।।३२।

Those, however who finding fault with this doctrine of Mine do not follow it, know them to be deluded in the matter of all knowledge senseless and lost. 32

## The Bhagavadgita

wicked know this to be the enemy in this case. 37

धूमेनाविद्यते षड्विधाऽऽर्शो मत्सेव च ।

पथोऽस्येवावृतो गर्भस्या तेनेदमावृतम् ॥१८॥

As flame is enveloped by smoke, mirror by dirt and embryo by the amnion, so Knowledge is enveloped by it (desire). 38

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणः ।

कामरूपेण कौन्तेय दुष्पूरेणनलेन च ॥१९॥

So, Arjuna Knowledge is covered by this eternal enemy of the wise, the insatiable fire in the form of desire. 39

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुप्यते ।

एतेर्विमोहयन्त्येव ज्ञानमावृत्य देहिनम् ॥२०॥

The senses, the mind and the intellect are said to be its seat enveloping

### Chapter III

Knowledge through these, it (desire)  
deludes the embodied soul 40

समात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥३१॥

Therefore, Arjuna, first controlling the  
senses, kill this wicked desire which  
obscures Jñāna (Knowledge of the  
Absolute or Nirguna Brahma) and Vijñāna  
(Knowledge of Sakara Brahma or manifest  
Divinity). 41

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः पर मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु स ॥३२॥

The senses are said to be greater than  
the body but greater than the senses is  
the mind. Greater than the mind is the  
intellect and what is greater than the  
intellect is he ( the Self ) 42



## The Bhagavadgita

it to Manu ( his son ) and Manu imparted  
it to ( his son ) Ikṣvaku. 1

एव परम्पराप्राप्तमिमं राजर्षयो विदुः ।  
स कालेनेह महता योगो नष्टः परतप ॥ १ ॥

Thus handed down from father to  
son, Arjuna, this Yoga remained known  
to the Rājarpis ( royal sages ) By great  
efflux of time, however, it has more or  
less disappeared. 2

स एवायं मया हेष्ठ्य योगः प्रोक्तः पुरातनः ।  
भक्त्योऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

The same ancient Yoga has this day  
been imparted to you by Me, because you  
are my devotee and friend and also  
because this is a supreme secret. 3

## Chapter IV

मसुंन पवाच—

अपरं भवतो जन्म परं मेम विवस्वतः ।

कथमेतद्विजानीषी त्वमादौ प्रोक्ष्यामिति ॥ ३ ॥

*Arjuna said*

You are of recent origin, while the birth of Vivasvan dates back to remote antiquity. How, then, am I to understand that you taught at the beginning of creation ?

श्रीभगवानुवाच—

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

ताम्यहं वेद सर्वाणि न त्वं ज्ञेत्य परतप ॥ ५ ॥

*Śrī Bhagavān said:*

Arjuna, you and I have passed through many births. I know them all, while you do not, O chastiser of foes.

## The Bhagavadgita

अजोऽपि सन्नम्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ १० ॥

Though unborn and immortal, and also the Lord of all beings, I manifest Myself through My own Yogamāya (divine potency) keeping My Nature (Prakṛti) under control

यदा यदा हि धर्मस्य श्लाघामिवति भावः ।

अन्युत्थानमधर्मस्य तदाऽऽस्मानं सृजाम्यहम् ॥ ११ ॥

Arjuna whenever there is decline of righteousness, and unrighteousness is in the ascendant then I body Myself forth.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ १२ ॥

For the protection of the virtuous, for the destruction of evil-doers, and for

establishing Dharma (righteousness) on a firm footing, I am born from age to age. 8

वत्स कर्म च मे दिव्यमेव यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

Arjuna, My birth and activities are divine. He who knows this in reality does not take birth again on leaving his body, but attains Me. 9

वीतरागभयक्रोधा मन्मथा मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मत्सावभासताः ॥ १० ॥

Completely rid of passion, fear and anger wholly absorbed in Me, depending on Me, and purified by the penance of wisdom, many have become one with Me even in the past. 10

ये यथा सां प्रपद्यन्ते तस्मैैव समाम्यहेम् ।

मम वत्सामुषर्तन्ते ममुप्या पापं सर्वशः ॥ ११ ॥

## The Bhagavadgita

Arjuna, howsoever men approach Me, even so do I seek them, for all men follow My path from all sides. - 11

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मातुपे लोके सिद्धिर्भवति कर्मजा ॥११॥

In this mortal world, men seeking the fruition of their activities worship the gods for success born of actions follows quickly 12

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागसाः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥१२॥

The four orders of society ( viz., the Brahman, the Kṣatriya, the Vaisya and the Śūdra) were created by Me classifying them according to their prenatal qualities and apportioning corresponding duties to

## Chapter IV

them, though the author of this creation,  
know Me, the immortal Lord, to be a  
non-doer 13

अ मां कर्माणि विवर्त्यन्ति न मे कर्मफले सृष्टा ।

इति मां वोऽर्जुनान्मति कर्मभिर्न स यद्वदते ॥ १३ ॥

Since I have no craving for the fruit  
of actions, actions do not contaminate  
Me. Even he who thus knows Me in  
reality is not bound by actions. 14

एवं ज्ञात्वा कुरु कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव सखायं पूर्वैः पूर्वतरं कुरुम् ॥ १४ ॥

Having known thus, action was  
performed even by the ancient seekers of  
salvation, therefore, do you also perform  
such actions as were performed by the  
ancients in the former times. 15

## The Bhagavadgita

किं कर्म किमकर्मेति कथयोऽप्यत्र मोहिताः ।

सत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्या मोक्षयसेऽशुभात् ॥१६॥

Even the wise are at a loss to know what is action and what is inaction. Therefore, I shall expound to you the truth about action knowing which you will be freed from its evil effect (binding nature)

16

कर्मणो ह्यपि योद्धव्यं योद्धव्यं च विकर्मणः ।

अकर्मणश्च योद्धव्यं गहमा कर्मणो गतिः ॥१७॥

The truth about action must be known and the truth of prohibited action must also be known even so the truth about inaction must be known. For mysterious are the ways of action.

17

कर्मण्यकर्म च एष्येत्कर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥

## Chapter IV

He who sees inaction in action and action in inaction is wise among men he is a Yogi who has accomplished all action. 18

एष सर्वे समारम्भाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं समाहुः पण्डितं बुधाः ॥१९॥

He whose undertakings are all free from desire and thoughts of the world and whose actions are burnt up by the fire of wisdom him even the wise call a sage. 19

त्यक्त्वा कर्मफलसङ्गं मित्यनुतो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः ॥२०॥

He who, having totally given up attachment to actions and their fruits, has got over the dependence on the world, and is ever satisfied, does



## The Bhagavadgītā

nothing at all though he may be ever engaged in action. 20

विरागीर्यतश्चिन्तामा त्यक्तसर्वपरिमदः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किञ्चिदपम् ॥२१॥

He who has subdued his mind and body, has given up all objects of enjoyment and has no craving,—performing sheer bodily action, such a person does not incur sin. 21

यदृच्छन्लभ्यमसंतुष्टो इन्द्रादीन्तो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्यापि न निबध्यते ॥२२॥

He who is contented with whatever is got unsought, is free from jealousy and has transcended all pairs of opposites (like joy and grief), and is balanced in success and failure,—such a Karma-yogi, though acting, is not bound. 22

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसाः ।

यज्ञायाचरतः कर्म समग्रं प्रविहीयते ॥२३॥

He whose attachment has gone,  
whose mind is established in Knowledge,  
and who works for the sake of sacrifice,  
all actions of that liberated man melt  
away

23

महापैत्र्यं महा इधिमहासौ महाग्नौ हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥२४॥

The sacrifice in which the ladle  
( with which the oblation is poured ), etc.  
is Brahma, the oblation itself is Brahma,  
even so the act of pouring the same into  
the fire, which is again Brahma by the  
sacrificer who is himself Brahma,—surely  
the goal to be reached by him who is

## The Bhagavadgita

न हि ज्ञानेन सद्यः पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥८॥

In this world there is no purifier like Knowledge' he who has attained purity of heart through practice of Karma-yoga, automatically realizes it in the self in course of time. 38

अद्वावौष्ठमते शानं सत्वरः सत्येन्द्रिय ।

शानं कृत्वा परां शान्तिमचिरेणाधिगच्छति ॥९॥

He who has fully controlled his senses, is exclusively devoted to spiritual practice and is full of faith attains knowledge, having gained knowledge, he immediately attains supreme peace (in the form of God-Realization) 39

अनुभाष्य ध्यामश्च संशयात्मा विनश्यति ।

मायं लोकोऽस्ति मयि न सुखं संशयात्मनः ॥१०॥

## Chapter IV

He who lacks discrimination is devoid of faith and is possessed by doubt is lost to the spiritual path. For the doubting soul in particular there is neither this world nor the world beyond, nor even happiness. 40

योगसंन्यस्तकर्मणं ज्ञानसंछिन्नसंशयम् ।

आत्मवस्तु न कर्माणि निबद्धानि धनमय ॥४१॥

Arjuna, he who has dedicated all his actions to God according to the spirit of Karmayoga, whose doubts have been dispelled by wisdom and who is self possessed, actions do not bind him. 41

तस्मादज्ञानसंभूतं ह्यस्य ज्ञानासिन्नाऽऽत्मनः ।

छिन्नैव संशयं योगमासिद्योतिरु भारत ॥४२॥

## The Bhagavadgita

न हि ज्ञानेन साक्षां पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेमात्मनि विन्दति ॥१८॥

In this world there is no purified like Knowledge he who has attained purity of heart through practice of Karma-yoga, automatically realises it in the self in course of time. 38

अद्वार्योऽहमते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणधिगच्छति ॥१९॥

He who has fully controlled his senses is exclusively devoted to spiritual practice and is full of faith attains Knowledge having gained Knowledge, he immediately attains supreme peace (in the form of God-Realization) 39

अज्ञानाध्वयमानसं संशयात्मा विनश्यति ।

नार्यं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥२०॥

## Chapter IV

He who lacks discrimination is devoid of faith and is possessed by doubt is lost to the spiritual path. For the doubting soul in particular there is neither this world nor the world beyond, nor even happiness. 40

योगसंन्यस्तकर्मोऽज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनमय ॥४०॥

Arjuna, he who has dedicated all his actions to God according to the spirit of Karma yoga, whose doubts have been dispelled by wisdom, and who is self possessed, actions do not bind him. 41

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिमाऽऽत्मनः ।

छिन्नैर्म संशयं योगमासिद्येतिष्ठ भारत ॥४१॥

## The Bhagavadgita

Therefore, Arjuna cutting asunder with the sword of Knowledge this doubt in your heart born of ignorance, establish yourself in Karmayoga (in the form of even-mindedness) and stand up for the fight.

43

ॐ तत्सदिति भीमद्रुपद्वीयस्यनिवस्तु ब्रह्मविद्यायां  
योगसूत्रे श्रीकृष्णार्जुनसंवादे शानकर्मसंन्यास-  
योगो नाम चतुर्थोऽध्याया ॥ ४ ॥

Thus, in the Upanishad sung by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Sri Krishna and Arjuna, ends the fourth chapter entitled "The Yoga of Knowledge as well as the disciplines of Action and Knowledge."

## Chapter V

अर्जुन उवाच—

संन्यासं कर्मणां कृष्ण पुनर्योगं च शससि ।  
पश्यैष पश्योरैकं तमे ब्रूहि सुनिश्चितम् ॥ १ ॥

Arjuna said:

Kṛṣṇa, you extol Sāṅkhyayoga ( the  
Yoga of Knowledge ) and then the Yoga



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of Action Pray tell me which of the  
two is decidedly better 1

श्रीभगवानुवाच—

संन्यासः कर्मयोगश्च निश्चेयसकरादुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

Śrī Bhagavan said:

The Yoga of Knowledge and the  
Yoga of Action both lead to supreme  
bliss. Of the two, however the Yoga of  
Action (being easier of practice) is  
superior to the Yoga of Knowledge. 2

श्रेयाः स निर्व्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्वन्म्रो हि महाबाहो मुक्तं यन्धाव्यमुच्यते ॥ ३ ॥

The Karmayōgi, who neither hates  
nor desires, should be ever considered a

## Chapter V

Sannyasi ( renouncer ) For, Arjuna, he who has transcended the pairs of opposites is easily freed from bondage. 3

सांख्ययोगौ पृथग्भावाः प्रवृत्ति न परिहृताः ।

एकमप्याहितः सम्यगुभयोर्विभ्वसे फलम् ॥ ३ ॥

It is the ignorant, not the wise, who say that Sankhyayoga and Karmayoga are productive of divergent results. For one who is firmly established in either gets the fruit of both ( viz., God Realization ) 4

परसांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

The supreme state which is reached by the Sankhyayogi is attained also by the Karmayogi Therefore, he who sees

## The Bhagavadgītā

Sankhyayoga and Karmayoga as one so far as their result goes really sees.

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।  
योगयुक्तो मुनिर्षण्य न विदेषधिगच्छति ॥ १॥

Without Karmayoga however Sankhyayoga ( or renunciation of doership in relation to all activities of the mind senses and the body ) is difficult to attain : whereas the Karmayogi, who keeps his mind fixed on God, reaches Brahma in no time, Arjuna

योगयुक्तो विजुह्वामा विजितारमा जितेन्द्रियः ।  
सर्वभूतारमभूतारमा कुर्वन्नपि न लिप्यते ॥ २ ॥

The Karmayogi who has fully conquered his mind and subdued his

senses, whose heart is pure, and who has identified his self with the Self of all beings ( viz., God ) remains unaffected even though performing action. 7

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।  
 पश्यन् शृण्वन् स्पर्शन् भिद्यन् ब्रह्मणा च तन्मन्स्वपन् च सन् । ८४  
 प्रकृपन् विदुषन् गृह्णन् भुजिष्यन् पिबेद्यपि ।  
 इन्द्रियाणोन्द्रियार्थेषु वर्तन्त इति धारयन् ८५

The Sankhyayogi, however who knows the reality of things, even though seeing hearing touching, smelling eating going sleeping breathing speaking passing urine and stools, taking and opening or closing the eyes, must believe that he does nothing holding that it is the senses that are acting on sense-objects. 8, 9

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ग्रहणमाधाय कर्माणि सङ्गं त्यक्त्वा करोति वा ।

छिप्यते न स पापेन पद्मपत्रमिवाम्बसा ॥१०॥

He who acts offering all actions to  
God and shaking off attachment, remains  
untouched by sin as the lotus leaf by  
water 10

अपेन मनसा बुद्ध्या केषैरिन्द्रियैरपि ।

योगिनाः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥११॥

The Karmayogis perform actions only  
with their senses, mind, intellect, and  
body as well withdrawing the feeling of  
meum in respect of them and shaking  
off attachment, simply for the sake of  
self purification. 11

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्टिकीम् ।

अयुक्तः कामकारेण फले सक्तो निवर्ष्यते ॥१२॥

11: Offering the fruit of actions to God, the Karmayogi attains peace in the shape of God-Realization, whereas he who works with a selfish motive, being attached to the fruit of actions through desire, gets tied down. 12

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी । ११

नन्दारे पुरे वेही नैव कुर्वन्न कारयन् ॥१२॥

The self-controlled Sankhyayogi doing nothing himself and getting nothing done by others, rests happily in God, mentally relegating all actions to the city of nine gates (the body with nine holes) 13

। न कर्तृत्वं न कर्माणि लोकस्य सुमति प्रभुः ॥ १४

न कर्मफलस्योगे स्वभावसु प्रवर्तते ॥१५॥

The Lord determines not the doership nor the doings of beings, nor even their contact with the fruit of actions. It is

## The Bhagavadgita

Nature that functions (deriving its motive power from God) L 14

मादसे कस्यचित्पार्यं न शैव मुकृतं विमुः ।  
अज्ञानेनायुतं ज्ञानं तेन मुह्यन्ति बभूवुः ॥१५॥

The omnipresent Lord does not partake of the virtue or sin of anyone. Knowledge is enveloped in ignorance, hence it is that beings are constantly falling a prey to delusion. 15

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।  
वैषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥१६॥

In the case, however of those whose said ignorance has been destroyed by knowledge of God that wisdom shining like the sun reveals the Supreme. 16

तद्वज्रवद्विद्यया तामसं विद्यासम्परायणाः ।  
गच्छन्त्यपुनरावृत्तिं ज्ञानमिच्छन्तस्तथा ॥१७॥

## Chapter V

Those whose mind and intellect are wholly merged in Him, who are constantly established in identity with Him, and are exclusively devoted to Him, their sins being wiped out by wisdom, go to whence there is no return. 17

विष्णोर्विनयसंपन्नो ब्राह्मणे यवि इच्छिनि ।

सुनि चैव शपाके च पण्डिताः समदर्शिनाः ॥१६॥

The wise look with the same eye on a Brahmin endowed with learning and culture, a cow an elephant, a dog, and a pariah. 18

इहैव तैर्मितं सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥१७॥

Even here is the mortal plane conquered by those whose mind is established in equanimity, since the Absolute is free



## The Bhagavadgita

Nature that functions (deriving its motive power from God). 14

मयदत्ते कस्यचित्पारं न चैव सुकृतं विमुः ।  
अज्ञानेनावृत्तं ज्ञानं तेन मुह्यन्ति जन्तवः ॥१५॥

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In the case, however of those whose said ignorance has been destroyed by knowledge of God, that wisdom shining like the sun reveals the Supreme. 16

तद्ब्रह्मसदात्मानसमिच्छाकल्परायणः ।  
गच्छत्यपुनरावृत्तिं ज्ञाननिर्मुक्तकर्मणा ॥१७॥

Those whose mind and intellect are wholly merged in Him, who are constantly established in identity with Him, and are exclusively devoted to Him their sins being wiped out by wisdom, go to whence there is no return. 17

निश्चयिनस्तस्यैव ब्राह्मणे गवि हस्तिनि ।

शूने चैव शपाके च पण्डिता समदर्शिनाः ॥१८॥

The wise look with the same eye on a Brahman endowed with learning and culture, a cow an elephant, a dog, and a pariah. 18

एवैवेति सगो येषां साम्ये स्थितं मनः ।

निर्द्वेषं हि समं ब्रह्म तस्याद्यद्ब्रह्मणि ते स्थिता ॥१९॥

Even here is the mortal plane conquered by those whose mind is established in equanimity since the Absolute is free

## The Bhagavadgita

self, for one's own self is one's friend, and  
one's own self is one's enemy

अनात्ममसु शत्रुत्वे वर्तेतस्मैव शत्रुवत् ॥ १ ॥  
अनात्ममसु शत्रुत्वे वर्तेतस्मैव शत्रुवत् ॥ १ ॥

One's own self as the friend of that  
soul, by whom the lower self (viz., the  
mind, the senses and the body) has been  
conquered; on the other hand, the very  
self of him who has not conquered his  
lower self behaves inimically like one's  
own enemy

जितारमनः प्रशान्तस्व परमात्मा समादिष्टः ।

सीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

The Supreme Spirit is firmly estab-  
lished in the knowledge of the self-  
controlled man whose mind is perfectly

## Chapter VI

calm in the midst of pairs of opposites such as cold and heat, joy and sorrow and honour and ignominy 7

ज्ञानविज्ञानरूपाय्मा कूटस्थो विविदेभिन्द्रियः ।

पुच्छ इत्युच्यते योगी समकीष्टात्मकात्मनः ॥ ८ ॥

The Yogi whose mind is satiated with Jñāna (Knowledge of Nirguṇa Brāhma) and Viññāna (Knowledge of 'manifest Divinity'), who is unchangeable under all circumstances, whose senses are thoroughly subdued, and to whom a clod, a stone and a piece of gold make no difference, is spoken of as a God realized soul 8

सुहृन्मित्राण्युदासीनमप्यस्य देव्यवगन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विद्यिष्यते ॥ ९ ॥

He who regards well wishers, friends, foes, neutrals, mediators, the objects of

## The Bhagavadgītā

hatred, relatives, the virtuous and the  
sinful alike stands supreme.

योगी युजीत सततमात्मानं रहसि स्थितः ।

एककी पतञ्जितात्मा निराक्षीरपरिमलः ॥१०॥

The Yogi who has subdued his mind  
and body and who is free from desires and  
bereft of possessions,—living in seclusion  
all by himself alone he should constantly  
engage his mind in meditation.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युष्णिग्वर्तं मूर्तिनीचं वैश्वानरमुत्तमम् ॥११॥

In a clean spot having firmly placed  
his seat with Kusa grass, a deer-skin and a  
cloth spread thereon one below another  
(Kusa below deer-skin, in the middle, and

## Chapter VI

cloth uppermost), neither very high nor very low 11

॥ सत्रैकग्रं मनः कृत्वा यतचित्तोन्मिषक्रिया ।

॥ उपविश्यसने युज्यायोगमारमविशुद्धये ॥१२॥

And sitting on that seat concentrating the mind and controlling the functions of the mind and the senses, he should practise Yoga, for self-purification. 12

॥ समं कर्णक्षिरोग्रीवं चारणचर्चं स्थिरः ।

॥ संप्रेक्ष्य नासिकग्रं स्वं दिशमानवलोक्यन् ॥१३॥

Keeping the trunk, head and neck straight and steady remaining firm and looking at the tip of his nose, without looking in other directions, 13

॥ प्रशान्तारमा विगृतभीर्भक्षचारिमते स्थिर ।

॥ मनः सयम्य मचित्तो युक्त आसीत मत्परः ॥१४॥

## The Bhagavadgita

14 Pledged to the vow of continence and fearless, keeping himself perfectly calm and, with the mind thoroughly brought under control and fixed on Me, the vigilant Yogi should sit absorbed in Me. 14

॥ यु॒ग्म॒धैर्व॑ स॒दाऽऽर॑मा॒न॒ यो॒गी नि॒यत॑मा॒क॒साः ।  
॥ क्षा॒न्ति॑ नि॒र्वाण॑प॒रमा॑ म॒त्स॒र्या॒सृधि॑गच्छ॒ति ॥१५॥

15 Thus constantly applying his mind to Me, the Yogi of subdued mind attains the lasting Peace, consisting of supreme bliss, which rests in Me. 15

॥ ना॒र॒य॒ण॒स॒त॒स्तु॑ यो॒गोऽस्ति॑ न॒ चै॒क॒ग्र॒न्त॒म॒स॒तः ।  
॥ न॒ चा॒ति॑ न्य॒ग्र॒सी॒क॒स्य॑ जा॒ग्र॒तो॒ नी॒दं॑ चा॒र्जु॒न ॥१६॥

Arjuna, this Yoga is not for him who eats too much, nor for him who does not eat at all, nor for him who is given to too

much sleep, nor for him who is ceaselessly awake. 16

युक्तहारविहारस्य युक्तचेष्टस्य कर्मसु ।  
युक्तस्मादबोधस्य योगो भवति दुःसाहा ॥१०॥

Yoga, which rids one of woe, is accomplished only by him who is regulated in diet and recreation, regulated in performing actions, and regulated in sleeping and waking. 17

पदा विनियतं चित्तमात्मभ्येवावतिष्ठते ।  
किं स्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥११॥

When the mind brought under complete control gets focussed on God alone, then the person who is free from yearning for all enjoyments is said to be established in Yoga. 18



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यथा दीपो निषात्स्यो नेहते सोपमा स्मृतः ।

योगिनो यत्स्थितस्य युजतो योगमार्मनाः ॥१९॥

As a light does not shake in a place sheltered from the wind, analogous is stated to be the case of the subdued mind of the Yogi practising meditation on God. 19

यद्योपरमते किं मिदं योगसेवया ॥ १९ ॥

यत्र चैवात्मनः श्रमार्तं पश्यन्नात्मनि तुष्यति ॥२०॥

The state in which, 'subdued through practice' of Yoga, the mind comes to rest, and in which, realising God through subtle reason (purified by meditation on God) the soul rejoices only in God. 20

सुखमात्यन्तिकं यत्तु सुखिप्रदमतीन्द्रियम् ।

वेति यत्र न वैशयं स्थितमस्ति तत्त्वता ॥२१॥

Nay, in which, the soul, experiences  
 is eternal and supersensuous, joy, which  
 can be apprehended only through subtle  
 and acute reason, and wherein established  
 he said Yogi moves not from Truth, 21

यं कुर्यात्त्वा परं कामं मन्यते मायिकं तदा ।

यस्मिन्स्थितो न दुःखेन गुणैरपि विषयस्यते ॥२२॥

And having obtained which he does  
 not reckon any other gain as greater than  
 that, and established in which he is not  
 moved even by great sorrow. 22

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स मित्रयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३॥

That state called Yoga, which is free  
 from the contact of pain ( in the form of  
 transmigration ), should be known. Nay,

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this Yoga should be<sup>1</sup> resolutely practised with an unwearied mind. ३ ३

संकल्प्य प्रभवात् स्वमांस्त्यक्त्वा सर्वानक्षेप्त ।  
मम सर्वे चेद्भिद्यमानं विविद्यम्यः समन्ततः ॥२८॥

Completely giving up<sup>1</sup> all desires arising from thoughts of the world, and fully restraining the senses from all sides by the mind, ३ ३

धनैः धनैस्परमेष्<sup>१</sup> दुःखा सतिगृहीतया ।  
आत्मसंस्वं मनः कृत्वा न किंचिदपि किञ्चयेत् ॥२९॥

He should through gradual practice attain tranquillity and having established the mind in God through reason controlled by steadfastness, He should not think of anything else. ३ ३

## Chapter VI

(1) पतो॑ पतो॑ निभरति॑ मनश्चञ्चलमस्थिरम् ।

(2) तदसतो॑ निषम्यैतदात्मन्येव॑ वर्तते॑ नयेत् ॥२१॥  
EN 116 1 11 17

Restraining the restless and fidgety mind from all those objects after which it runs, he should repeatedly concentrate it on God. 26

(1) प्रशान्तमक्लेशो॑ न योगि॑नं सुखमुत्तमम् ।

(2) उपैति॑ शान्तरजसो॑ ब्रह्मभूतमकल्मषम् ॥२२॥  
EN 117 11 11

For to the Yogi whose mind is perfectly calm, who is unles, whose passion is subdued, and who is identified with Brahma, supreme happiness comes (as a matter of course) 27

(1) पुनश्चे॑वं सदाऽऽत्मानं॑ योगी॑ विगच्छकल्मषः ।

सुखेन॑ ब्रह्मसंस्पर्शमत्यन्तं॑ सुखमश्नुते ॥२३॥

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The aimless Yogi thus uniting his self constantly with God easily enjoys the eternal bliss of oneness with Brahma. 28

सर्वभूतस्य मात्मानं सर्वभूतानि चात्मनि ।  
ईसते योगयुक्ताः सर्वं समदर्शिनः ॥३५॥

The Yogi who is united in identity with the all pervading infinite Consciousness, and looks on all with an equal eye, sees the Self present in all beings, and all beings existing in the Self. 29

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।  
सुखाहं न भणक्ष्यामि स च मे न भणक्ष्यति ॥३६॥

He who sees Me (the Universal Self) present in all beings, and sees all beings existing in Me, I am never out of sight of him, nor is he ever out of sight of Me. 30

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सर्वभूतस्थितं यो मां भवत्येकस्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥१॥

He who, established in unity worships Me as residing in all beings (as their very Self), that Yogi, though engaged in all forms of activities, dwells in Me. 31

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥२॥

Arjuna, he who looks on all as one on the analogy of his own self and looks upon the pleasure and pain of all with a similar eye, such a Yogi is regarded as supreme. 32

ननुम चवाच—

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

पूतस्याहं न पश्यामि चक्षुरास्तास्थितिं स्थिराम् ॥३॥

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Arjuna said:—  
 Krishna, this Yoga—in the form of  
 equanimity which You have taught, owing  
 to restlessness of mind I do not perceive  
 its stability

सख्यं हि मम हृत्स्थं समाधिं कुरुष्व हरि ।  
 तस्माद् निमिदं सर्वं ज्ञायोरिव सुदुष्करम् ॥१॥

For Krishna, the mind is very unsteady,  
 turbulent, restless and powerful there-  
 fore I consider it as difficult to control  
 as the wind.

श्रीभगवानुवाच—

असंशय महाबाहो मनो दुर्निर्मलं चक्रम् ।  
 भव्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥२॥

Sri Bhagavān said :

The mind is without doubt unsteady  
 and difficult to curb, Arjuna but it can

■ 'controlled through practice ( of meditation ) and dispassion, O son of Kunti 35

॥१॥ अस्य<sup>१</sup>पश्चाद्व्यवस्था<sup>१</sup> योगो<sup>१</sup> दुष्प्राप इति मे मतिः ।

अस्यात्मना तु यत्तत्ता शक्त्योऽबाधुमुपायतः ॥३६॥

Yoga is difficult of achievement  
of one whose mind is not subdued  
by him, however who has the mind under  
control, and is ceaselessly striving it can  
be easily attained through practice such  
is my conviction.

ਸ੍ਰੋਤ ਪਥਾਵ—

अथसिः अद्वयोपेतो योगावस्थितमानसः ।

॥ अथाप्येवौगर्हसिद्धिर्का गतिं कृष्ण गच्छति ॥३०॥

എല്ലാ വർഷവും

Kṛṣṇa, he<sup>1</sup> who,<sup>1</sup> though endowed with  
 aith, <sup>1</sup>has<sup>1</sup> not been able to subdue his  
 passions, and whose mind is <sup>1</sup>therefore



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diverted from Yoga (at the time of death) falling, to achieve perfection in Yoga (God Realization), what, fate, does meet with?

कश्चिन्नोर्मयविप्रदक्षिणाश्रमिन् नश्यति ।  
अपठितो महाबाहो, विमूढो बभूवुः पथि ॥१॥

Kṛpā, deluded in the path of Yoga and without anything to stand upon, do he not perish like the torn cloth, deprived of both God Realization and world enjoyment?

एवमेव संशयं कृप्य, हेतुमदस्यसेवते ।  
एवमेव संशयस्यास्य हेता, न श्रुपयते ॥१॥

Kṛpā, it behoves You to dispel this doubt of mine completely, for none other than Yourself can be found, who can clear this doubt.

मिगमानुवाच—

पार्थ नैवेह मामुत्र विनार्शस्य विपत्ते ।  
न हि कस्याणकुत्स्यद्विद् दुर्गतिं सात गच्छति ॥४०॥

Bhagavān said:

Dear Arjuna, there is no fall for him  
either here or hereafter. For none who  
works for self-redemption (or God Realiza-  
tion) meets with an evil destiny. 40

माप्य पुण्यकृतां लोकानुदित्वा वाचसीं समा ।  
दुर्धर्मा धीमतां गेहं योगक्षयोऽभिजायते ॥४१॥

He who has fallen from Yoga, having  
obtained the higher worlds (heaven, etc.)  
to which men of meritorious deeds alone  
are entitled and having resided there  
for countless years, takes birth in the  
house of pious and wealthy men. 41

अथवा योगिनामेव कुले भवति धीमताम् ।  
एतद्दि दुर्धमतारं लोके जन्म यदीदृशम् ॥४२॥

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Or ( if he has developed despair, he may be born in the family of enlightened Yogis but this kind of birth is very difficult to obtain in this world. 4

उद्य त बुद्धिसंयोगं कुरुते वैबुधैरिहम् ।  
यस्यैव तस्यो, मया, संसिद्धौ कुलमन्वयः ॥१७॥

Arjuna, there he regains the understanding of his previous birth ( i.e. the latencies of the Yoga of even-mindedness are roused in him ), and through that he strives, with greater vigour than before for perfection ( in the form of God Realization ). 4

पूर्वाभ्यासेन तेनैव द्विषते ह्यवसोऽपि सा ।  
विज्ञासुरपि योगस्य शब्दमप्यातिवर्तते ॥१८॥

The one who takes birth in a rich family though subject to the senses, feels drawn towards God by force of this

## 1. Chapter VI.

ascetic habit, and the seeker of the Yoga  
equanimity also transcends the fruit  
actions performed with some motive  
laid down in the Vedas. 44

अप्यथा यत्तमानस्तु योगी संसृज्जकिल्बिषः ।  
अनेकजन्मसंसिद्धस्ततो याति परी गतिम् ॥४५॥

The Yogi, however, who diligently  
keeps up the practice, attaining perfection  
this very life through the help of  
encies of many births, and being  
oroughly purged of sin, forthwith  
aches the supreme state. 45

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि महोऽधिकः  
कर्मिभ्यश्चाधिको योगी तस्याद्योगी भवार्जुन ॥४६॥

The Yogi is superior to the ascetics  
is deemed superior even to those  
trained in sacred lore. The Yogi is superior

## The Bhagavadgita

even to those who perform action with  
some motive. Therefore, Arjuna, do  
become a Yogī.

योगीशमपि सर्वेषां मद्भक्तेनाम्तरात्मना ।

मया वाग्मसवै यो मां सु मे पुक्तमो मतः ॥१८॥

Even among all Yogīs, he who  
devoutly worships Me with his mind  
focused on Me is considered by Me to  
be the best Yogī.

उत्तरिति श्रीमद्भगवद्गीतापनिषत्सु ॥१८॥

विषयो योगक्षेत्रे श्रीकृष्णार्जुनसंवादे ॥१८॥

संनमयोगो नाम पण्डित्याय ॥१८॥

Thus, is the Unspliced song by the Lord, the  
presence of Beahma, the scripture on Yoga,

the dialogue between Śrī Kṛṣṇa and  
Arjuna, ends the sixth chapter

intituled "The Yoga of Self-  
Control"

॥१८॥

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विमलबालुवाच—

मय्यास्तप्तमनाः पार्यं योगं युष्मद्भिराश्रयः ।

असेशयं समग्रं मामिमांश्चास्वसि तच्छृणु ॥ १ ॥

Śrī Bhagavān said: ॥ १ ॥

Arjuna, now listen! how with the mind attached to Me (through exclusive love) and practising Yoga with complete dependence on Me, you will know Me (the repository of all power and glory

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the Soul of all ) in full and freed from  
all doubt.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।  
यत्कृत्वा मेह भूयोऽन्यच्छासन्ममवसिष्यते ॥ १ ॥

I shall unfold to you in its entirety  
this wisdom along with the real knowledge  
of manifest Divinity having known which  
nothing else remains still to be known  
in this world.

। संप्रप्यणो-सहस्रेषु कश्चिदस्ति सिद्धये ।  
यत्ततामपि सिद्धानो कश्चिन्मा वेत्ति तत्पदा ॥ २ ॥

(1) Of thousands of men some rare soul  
strives to realise Me of those striving  
Yogis, again, some rare one (devoting  
himself exclusively to Me) knows Me  
in reality

मृमिरापोऽमशो वायुः खं ममो बुद्धिरेव च ।

महंकर इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

अपरेममितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवमूला महाबाहो यथेदं धार्यते जगत् ॥ ५ ॥

Earth, water fire, air ether mind  
reason and also the ego—these constitute  
My nature eightfold divided— This is My  
lower ( insentient ) nature— the other than  
me, by which the whole universe is  
sustained, know it as My higher ( or sen-  
sient ) nature in the form of the Jīva  
( the life-principle )

4 5

पृथगोनीनि मूतानि सर्वाणीत्युपधारय ।

महं कृत्स्नस्य जगती प्रमथा प्रलयस्तथा ॥ ६ ॥

Arjuna know that all beings have  
evolved from this twofold Prakṛti, and



## The Bhagavadgita

that I am the source of the entire creation  
and in Me again it dissolves. — 6

मत्ता परतर नाभ्यस्तिसिद्धिस्तु चकञ्चय ।

मयि सर्वमिदं प्रोक्तं शृणु मयिर्गण इव ॥ ७ ॥

There is nothing else besides Me  
Arjuna. Like clusters of yarn-beads  
formed by knots on a thread, all this is  
threaded on Me.

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवा सर्ववेदेषु शब्दाः स्ते पौरुषं नृपु ॥ ८ ॥

Arjuna, I am the rapidity in water  
and the light of the moon and the sun  
I am the sacred syllable Om in all the  
Vedas, sound in ether and manliness  
in men

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पुण्यो गन्धः पृथिव्यां च तेजसायि विभावसौ ।

जीवनं सर्वभूतेषु तपसायि तपस्विषु ॥ ९ ॥

I am pure odour (the subtle principle odour) in the earth and pure brilliance  
fire day, I am life in all beings and  
mercy in ascetics. 9

जीवं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामसि तेजस्तेजस्विनामहम् ॥ १० ॥

Arjuna, know Me as the eternal seed  
of all beings. I am the intelligence of  
the intelligent the glory of the glorious  
am I. 10

बलं बलवती चाहं कामरागद्वेषवर्जितम् ।

धर्माविन्दो भूतेषु कामोऽसि भरतर्षभ ॥ ११ ॥

Arjuna, I am the might of the mighty  
free from passion and desire in beings I

am the sexual desire not in conflict with virtue or scriptural injunction. 11

ये चैव सात्त्विका भावो राजसास्रमसाश्च ये ।

मय एवेति साम्बिद्धिं मे त्वहं तेषु ते मयि ॥१२॥

Whatever other entities there are, born of Sattva (the quality of goodness), and those that are born of Rajas (the principle of activity) and Tamas (the principle of inertia) know them all as evolved from Me alone. In reality however neither I exist in them nor they in Me. 12

त्रिमिगुणमयैर्माधैरेभिः सर्वमिदं जगत् ।

मोहितं नामिद्वानाति मामेक्यः परमव्ययम् ॥१३॥

The whole of this creation is deluded by objects evolved from the three modes

## Chapter VII

of : Nature—Sattva, Rajas and Tamas  
hence it does not know Me, who am above  
these and imperishable. 13

। देवी ह्येषा गुणमयी मम माया दुरत्यया ।  
मामेव ये प्रपद्यन्ते मायामेतां सरन्ति ते ॥१३॥

For this wonderful illusion of Mine  
consisting of the three Gunas (modes of  
Nature) is extremely difficult to get over,  
those, however, who take refuge in Me  
alone cross it. 14

। न मां दुष्कृतिनो मूढा प्रपद्यन्ते नराधमाः ।  
माययापदुतश्चाना आसुरं मायमाभिताः ॥१५॥

Those who have their wisdom carried  
away by nescience, and who have embrac-  
ed the demoniac nature, such foolish

## The Bhagavadgītā

am the sexual desire not in conflict with virtue or scriptural injunction. 11

ये धैव सात्त्विक भावा राससाक्षामसाम ये ।

मच्च एवेति तांश्चिद्धि न स्वहं तेषु ते मयि ॥१२॥

n 3 1 1 1 n 1 n

Whatever other entities there are, born of Sattva (the quality of goodness), and those that are born of Rapa (the principle of activity) and Tamas (the principle of inertia), know them all as evolved from Me alone. In reality however neither I exist in them, nor they in Me. 12

त्रिमिर्गुणमयैर्भावेरेमिः सर्वमिदं जगत् ।

मोहिर्हं नाभिजानाति मामेभ्यः परमस्ययम् ॥१३॥

The whole of this creation is deluded by objects evolved from the three modes

## Chapter VII

of Nature—Sattva Rajas and Tamas  
hence it does not know Me, who am above  
these and imperishable. 13

दैवी द्येया गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१३॥

For this wonderful illusion of Mine  
consisting of the three Gunas (modes of  
Nature) is extremely difficult to get over  
those, however who take refuge in Me  
alone cross it. 14

म मो दुष्कृतिनो मूढा प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुर सावमाधिताः ॥१५॥

Those who have their wisdom carried  
away by neslence, and who have embrac-  
ed the demoniac nature, such foolish

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and wretched men of evil deeds do not  
worship Me. 15

स्तुर्विधा भजन्ते मां श्रेयाः सुकृतिनोऽर्जुन ।

आर्त्ते जिज्ञासुरर्थायी ज्ञानी च भरतर्षभ ॥१६॥

Four types of virtuous men worship  
Me, Arjuna,—the seeker of worldly  
objects, the sufferer, the seeker for know-  
ledge, and the man of wisdom. 16

तेषां ज्ञानी मित्युक्त एकमस्ति विशिष्यते ।

प्रियो हि ज्ञानिमोऽत्यर्थमहं स च मम प्रियः ॥१७॥

Of these the best is the man of  
wisdom, constantly established in identity  
with Me and possessed of exclusive devo-  
tion. For extremely dear am I to the wise  
man ( who knows Me in reality ) and he  
is extremely dear to Me. 17

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उदारा सर्वं पश्यते ज्ञानी स्वात्मैव मे मतम् ।

। आस्थितः स हि पुच्छन्मा मामेवानुत्तमां गतिम् १८

All these are noble, but the man of wisdom is verily My own self this is My view For this devotee, who has his mind and intellect merged in Me, is firmly established in Me, the highest goal.

18

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्ये ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

In the very last of all births, the man of realization worships Me realizing that all this is God Such a great soul is very rare.

19

कामैस्तैस्तैर्बुधैर्गुणैः प्रपद्यन्तेऽन्यदेवताः ।

सं त नियममास्थाय प्रकृत्या नियताः स्वया ॥२०॥



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Those whose wisdom has been carried away by various desires, being bound by their own nature, worship other gods undertaking vows relating to each. 20

यो यो यो यो तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्यायसौ श्रद्धा तामेव विद्धान्मयम् ॥२॥

Whatever celestial form a devotee (craving for some worldly object) seeks to worship with faith, I stabilize the faith of that particular devotee in that very form 21

स यथा श्रद्धया युक्तस्तस्याराधनमीहते ।

कमले च ततः कामान्मयैव विहितान्मिह तान् ॥२॥

Endowed with such faith he worships that deity and obtains through him with-

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out; doubt his desired enjoyment as  
ordained by Me. 22

अमृतवत् फलं तेषां तद्भवत्पश्यमेधसाम् ।

देवान्देवयज्ञो यान्ति मद्भक्त यान्ति मामपि ॥२३॥

7 The fruit gained by these people of  
meagre intelligence, however is perish-  
able. The worshippers of gods attain the  
gods whereas My devotees (howsoever  
they may adore Me) in the end attain  
Me alone. 23

अम्यक्तं व्यक्तिमापद्यं मन्यन्ते मामधुन दया ।

परं भावममानन्तो ममाख्यमनुत्तमम् ॥२४॥

Not knowing My unsurpassable and  
undecaying supreme nature, the unintell-  
igent think Me, the supreme Spirit  
beyond the reach of mind and senses,

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the embodiment of Truth Knowledge and Bliss, to have assumed a visible ( human ) form.

नहं प्रकाशा सर्वस्य योगमायासमावृता ।

मूढोर्ध्वनामिकापाति स्त्रोक्षे मामजमम्यपसू ॥२५॥

Veiled by My Yogamaya (divine potency), I am not manifest to all Hence these ignorant folk do not recognize Me as the unborn and imperishable supreme Spirit (i.e., take Me to be subject to birth and death )

वेदाहं समतीक्ष्णानि वर्तमानानि चार्जुन ।

अविष्याणि च भूतानि मां सु वेद न कश्चन ॥२६॥

Arjuna, I know all beings, past as well as present, nay even those that are

## Chapter VII

yet to come, but none (devoid of faith and reverence) knows Me. 26

इच्छाद्वेषसमुत्थेन इन्द्रमोहेन मारुत ।  
सर्वभूतानि संमोहं सर्गे यान्ति परतप ॥२७॥

Arjuna O chastiser of foes, in this world, through the delusion of pairs of opposites (such as pleasure and pain) born of desire and hatred all beings are being enveloped in utter ignorance. 27

येषां त्वन्मार्गं पाप अनार्ता पुण्यकर्मजाम् ।  
ते इन्द्रमोहमिमुक्षुः सन्त्ये मां छवताः ॥२८॥

1

But those men of virtuous deeds whose sins have come to an end, being freed from delusion in the shape of pairs

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of opposites, worship Me with a firm  
resolve in every way 28

अरामणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते महत्तद्विदुः कृत्स्नमध्यात्मं कर्म चाक्षिणम् ॥२९॥

साक्षिमूल्याधिदैवं मां साक्षिवर्जं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्गुणधेतवः ॥३०॥

They who, having taken refuge in  
Me, strive for deliverance from old age  
and death know Brahma (the Infinite),  
Adhyatma ( the totality of Jivas or  
embodied souls ) and the entire field of  
Karma ( action ) as well as My Integral  
being, comprising Adhibhuta ( the field  
of Matter ), Adhidaiva ( Brahma ) and  
Adhiyajña ( the unmanifest Divinity  
dwelling in the heart of all beings )

## Chapter VII

their witness). And they who, possessed of a steadfast mind, know Me even at the hour of death, they also know Me. 29,30

ॐ एतदस्ति भीमसूक्तद्वीतासुपनिषत्सु ब्रह्मविद्यायां  
योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो  
नाम सप्तमोऽध्यायः ॥ ७ ॥

Thus, in the Upanishad sung by the Lord the science of Brahma, the scripture on Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the seventh chapter entitled "The Yoga of Jñāna ( Knowledge of Nīrguṇa Brahma ) and Vijñāna

( Knowledge of Man-

ifest Divinity )"

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

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of the Vedas term as the Indestructible, which striving recluses free from attachment enter and desiring, which the celibates practise celibacy - 11

सर्वद्वाराणि संयम्य मनो हृदि विहस्य च ।

सुख्यधीयायामनः प्राणमास्थित्योगधारणम् ॥१॥

भीमित्येकाक्षरं ब्रह्म व्याहरन्माममुस्मरन् ।

यः प्रयासि त्वमन्वेहे स यासि परमां गतिम् ॥२॥

Having restrained all the media of perception, and fixing the mind in the heart, and through the controlled mind fixing the life-breath in the head and remaining steadfast in Yogic concentration on God, he who leaves the body and departs, reciting the one-syllabled Brahma, 'Om, and dwelling on Me in

## Chapter VIII

My absolute aspect attains the supreme state. 12, 13

अनन्यचेष्टाः सततं यो मीं शरति नित्यशः ।

तस्याहं सुखमः पार्यं नित्ययुक्तस्य योगिनः ॥ १४ ॥

Arjuna he who always and constantly thinks of Me with undivided mind, to that Yogi always absorbed in Me, I am easily attainable. 14

सामुपेत्य पुनर्जन्म दुःखाद्यमशाचतम् ।

मप्युवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

Great souls, who have attained highest perfection, having come to Me, are no more subjected to rebirth, which is the abode of sorrow and transitory by nature 15

मात्रमुवनाहोकाः पुनरावर्तिनोऽर्जुन ।

सामुपेत्य तु कौन्तेय पुनर्जन्म न विष्यते ॥ १६ ॥



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Arjuna, all the worlds from Brahma-lōka ( the abode of Brahma ) downwards are subject to appearance and disappearance. But, O son of Kuntī, on attaining Me there is no rebirth. ( For I am beyond Time, and regions like Brahmāloka, being subject to time, are impermanent ) 16

सहस्रयुगपर्यन्तमहर्ष्यं ब्रह्मणो विदुः ।  
रात्रिं युगसहस्रांस्तं तैः सोरात्रविदो जनाः ॥१७॥

Those who know from realization Brahmā's day as extending to a thousand Mahāyugas\* and Brahmā's night as extending to another thousand Mahāyugas, they alone know the reality about Time 17

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\* A Mahāyuga comprises the four Yugas, viz., Krta, Tretā, Dvāpara and Kali.

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अव्यक्तद्रव्यकृत्यः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसङ्गके ॥१८॥

All embodied beings emanate from the Unmanifest ( i. e., Brahmā's subtle body ) at the commencement of Brahmā's day; at the commencement of his night, they merge in the same subtle body of Brahmā, known as the Unmanifest. 18

मृतग्रामाः स पृथार्यं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽव्यक्ताः पार्थ प्रभवन्त्यहरागमे ॥१९॥

Arjuna, this multitude of beings, being born again and again, under compulsion from Prakṛti is dissolved at the commencement of Brahmā's night, and rises again at the commencement of his day

19

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॥ अवमानन्ति भो मूढा मानुषींस्तनुमाश्रितम् ॥  
 ' परं भाषमवाप्तौ मम ' भूतमहेश्वरम् ॥ १॥

Fools, not knowing My, supreme  
 nature, think low of Me, the Lord of  
 creation, who have put on the human  
 body ( That is, they take Me, who have  
 appeared in human garb through My  
 Yogamāya for, the deliverance, of the  
 world to be an ordinary mortal ) 11

मोघाक्षा मोघकर्माणो मोघज्ञाना विचेतसः ।  
 राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं भिताः ॥ २॥

( Those senseless persons with vain  
 hopes, futile actions and fruitless know-  
 ledge have embraced a nature which is  
 fiendish, demoniacal and delusive. ) 12

## Chapter IX

महात्मानस्तु मां पार्यं देवीं प्रकृतिमामिताः ।

सबस्त्वन्मयमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १२ ॥

On the other hand <sup>1</sup> <sup>(1)</sup> <sup>1</sup> Arjuna, great  
souls, who possess a divine nature, know  
Me as the prime cause of creation  
and imperishable, worship Me constantly  
with undivided mind. 13

सर्वं कीर्तयन्तो मां यतन्तश्च उग्रताः ।

नमस्कृत्य मां भक्त्या निरुपुच्छा उपासते ॥ १३ ॥

Constantly chanting My names and  
glories and striving to attain Me, and  
bowing again and again, to Me those  
devotees of firm resolve, ever united  
with Me through meditation, worship  
Me with single-minded devotion. 14

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ज्ञानयज्ञेन चाप्यन्ये प्रव्रजन्तो मामुपासते ।

एकस्त्वेन पृथक्त्वेन बहुधा विधतोमुखम् ॥१५॥

Others (Jñānayogīs) betake themselves to Me through their offering of Knowledge, worshipping Me (in My Absolute and formless aspect) as their very Self; while still others worship Me in My Universal Form in many ways, taking Me to be diverse in diverse celestial forms. 15

अहं ऋतुरहं यज्ञः स्वधाहमहमौषधम् ।

सम्यग्देहमहमेवाग्न्यमहमग्निरहं हुतम् ॥१६॥

I am the Vedic ritual, I am the sacrifice, I am the offering to the departed, I am the herbage I am the sacred formula, I am the clarified butter I am the sacred fire, and I am verily the act of offering oblations into the fire. 16

## Chapter IX

वितामस्य जगतो माता धाता पितामहः ।

देव्यं पवित्रमोक्षर ऋक्साम यजुरेव ॥१०॥

I am the sustainer and ruler of this universe, its father, mother and grandfather the knowable, the purifier the sacred syllable Om and the three Vedas—Rk, Yajus and Sama. 17

गतिमैर्तां प्रभुः साक्षी निवासः शरणं सुहृद् ।

प्रमदः प्रह्वः स्वार्ने निधानं बीजमभ्ययम् ॥१८॥

I am the supreme goal supporter, lord, witness, abode, refuge, disinterested friend; origin and end the rest ing-place, the store-house (in which all beings are merged at the time of universal destruction), and the imperishable seed. 18

## The Bhagavadgita

तपाम्पहमहं वप, निगृह्णाम्युत्स्रामि च ।

अमृतं चैव मृत्युञ्ज सत्सत्त्वाहमर्जुन ॥१९॥

Arjuna, I radiate heat as the sun, and hold back as well as send forth showers. I am immortality as well as death I am being and non-being both. 19

त्रैविद्या मां सोमपाः पूतपापा

यज्ञैरिष्ट्वा स्वर्गंति प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोक-

मदमस्ति दिव्यान्दिविदेवमोगान् ॥२०॥

Those who perform action with some interested motive as laid down in the three Vedas and drink the sap of Soma plant, and have thus been purged of sin, worshipping Me through sacrifices, seek access to heaven attaining Indra's

paradise: as the result of their good deeds, they enjoy the celestial pleasures in heaven. 20

ते तं मुक्त्वा स्वर्गलोकं विराजं

क्षीणे पुण्ये मर्त्यलोकं विरान्ति ।

एवं कर्माणि कुरुष्व ननु प्रपञ्च ॥ १ ॥

गतागर्तं कामकामां कामन्ते ॥ २ ॥

Having enjoyed the extensive heaven-world, they return to this world of mortals on the stock of their merits being exhausted. Thus taking recourse to action with interested motive enjoined by the three Vedas (as the means of attaining heavenly bliss), and seeking worldly enjoyments, they repeatedly come and go, (i.e., ascend heaven by virtue



of their meritorious deeds and return to earth when their fruit has been enjoyed ) 121

अनन्याश्चित्तयन्तो मां ये जनाः पर्युपासते ।

तेषां निष्कामिच्छानां योगक्षेमं वहाम्यहम् ॥२२॥

Those devotees, however who know-  
ing no one else constantly think of Me,  
and worship Me in a disinterested way  
to those ever united in thought with  
Me, I bring full security and personally  
attend to their needs. 122

येऽप्यन्यदेवता मत्तः परंभ्येऽन्यदेवताभिर्विभ्रताः ।

तेऽपि मामेव क्रीन्ते यः सन्त्ययिषिपूर्वकम् ॥२३॥

Arjuna, even those devotees who,  
endowed with faith, worship other gods  
( with some interested motive ), they

## Chapter IX

too worship Me alone, though not in accordance with rules (i e., without proper knowledge). 23

अहं हि सर्वयज्ञानी मोक्षय प्रभुरेव च ।

। न तु मामभिजानन्ति तच्चेमातदप्यवन्ति ते ॥२४॥

For I am the enjoyer and also the lord of all sacrifices, but they do not know Me in reality (as the Adhiyajña), hence they fall (are subjected to birth and death) 24

यान्ति देवमता देवाप्सितुम्यान्ति पितृयताः ।

भूतानि यान्ति भूतेभ्यः यान्ति मद्यास्त्रिनोऽपि माम् ॥२५॥

Those who take to the worship of gods go to the gods, those who worship the manes reach the manes those who adore the spirits reach the

## The Bhagavadgita

spirits and those who worship Me attain Me. (That is why My devotees are not subjected to birth and death). 25

यद्यं पुष्पं फलं तोयं यो मे भक्त्या प्रपद्यति ।

तदहं भक्ष्युपास्मिन्ममामि प्रयतारमन् ॥१६॥

Whosoever offers to 'Me' with love  
a leaf a flower a fruit or even water,  
I appear in person before that dis-  
interested devotee of purified intellect,  
and delightfully partake of that article  
offered by him with love. 26

यत्करोषि यदभासि यन्नृदोषि यदयसि यत् ।

यत्तपस्यसि योन्तेय तत्कुर्वन् मदर्पणम् ॥१७॥

'Arjuna, whatever you do, whatever  
you eat, whatever you offer as oblation  
to the sacred fire whatever you bestow

## Chapter IX

■ a, gift, whatever you do by way of  
penance, offer it all to Me. 27

शुभाशुभकृतेषु मोक्षयसे कर्मबन्धनै ।

संन्यासयोगपुच्छमा विमुक्तो मामुपैष्यसि ॥२८॥

With your mind thus established  
in the Yoga of Renunciation ( offering  
of all actions to Me ) you will be freed  
from the bonds of Karma in the shape  
of good and evil consequences and  
freed from them you shall attain Me. 28

समोऽहं सर्वभूतेषु न मे द्वेषोऽस्ति न प्रिय ।

ये भवन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९॥

I am equally present in all beings  
there is none hateful or dear to Me. They  
however who devoutly worship Me abide  
in Me, and I also stand revealed in them 29

## The Bhagavadgita

women, I am the goddesses presiding over fame, prosperity speech, memory intelligence, steadfastness and forgiveness. 34

एहसाम स्या साक्षां गायत्री छन्दसामहम् ।

सामानां मार्गशीर्षोऽष्टम्यां कुसुमकरः ॥२५॥

Likewise among the Sama hymns, I am Bṛhatsama, among the various Vedic verses, I am the Gayatri verse. Among the twelve months of the Hindu calendar I am Mārgaśīrṣa among seasons, the vernal season. 35

एतं दुष्कृतमस्मि वैद्वस्तेजम्बिकामहम् ।

अयोधसि ध्वजसाधोऽसि सर्वं सत्त्ववतामहम् ॥२६॥

In those practising 'fraud' I am gambling I am the glory of the glorious. I am the victory of the victorious, I

## Chapter X

am the resolution of the resolute I am  
the goodness of the good natured 36

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां भ्रमरजयः ।

सुनीलामप्यहं व्यासः कवीनामुन्नतः कवि ॥२७॥

Among the members of the Vṛṣṇi  
clan, I am your friend Kṛṣṇa among  
the Pāṇḍavas, I am yourself. Among  
the sages, again, I am Vyāsa, among the  
wise, I am the sage Śukra. 37

इष्टो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं वैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥२८॥

I am the ruling power in rulers  
I am 'righteousness' in those aspiring  
for victory. Of secrets, I am the  
custodian in the shape of silence, I am  
the wisdom of the wise 38

## The Bhagavadgītā

(10) यथापि सर्वभूतानां बीजं तद्रहस्यम् ।

न तदस्ति विना यत्स्यान्मया भूतं जराधरम् ॥१९॥

Arjuna I am even that which is the seed of all beings. For there is no creature, animate or inanimate, which exists without Me. 39

नास्तोऽस्ति मम दिव्यानां विभूतीनां परतप ।

एष तूद्देशतः श्रेष्ठो विभूतेर्विस्तरो मया ॥२०॥

Arjuna, 'of My divine glories there is no end. This is only a brief description by Me of the extent of My powers. 40

यद्यद्विभूतिमस्तत् सर्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽश्वमेवम् ॥२१॥

Every such creature as is glorious, brilliant or powerful, 'know that to be

## Chapter X

a manifestation of a spark of My  
effulgence. 41

अथवा बहुनैवेम किं ज्ञातेन सवार्जुन ।

विष्टम्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥४२॥

Or what will you gain by knowing  
all this in detail Arjuna? Suffice it to  
say that I stand holding this entire  
universe by a spark of My Yogic power 42

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां ;

योगशास्त्रे श्रीकृष्णार्जुनसंवादे विमूढियोगो

नाम दशमोऽध्यायः ॥२०॥

Thus in the Upanishad sung by the Lord the  
science of Brahma, the scripture on Yoga, the  
dialogue between Śrī Kṛṣṇa and Arjuna,  
ends the tenth chapter entitled "The<sup>1</sup>  
Yoga of Divine Glories." 1<sup>6</sup>



## Chapter XI

अर्जुन उवाच—

मद्वक्तुमहाय परमं गुह्यमप्यारमसंशितम् ।

यत्त्वयोक्तं यत्तस्तेन मोहोऽयं विगतो मम ॥ १ ॥

Arjuna said

The most secret words of spiritual wisdom that have been spoken by You as an act of kindness to me, thanks

## Chapter VI

to them this delusion of mine has  
disappeared 1

भवाप्ययौ हि मृतानौ मृतौ विस्तरतो मया ।  
त्वत्त कमकपञ्चाक्ष माहात्म्यमपि चाभ्ययम् ॥ २ ॥

For Śrī Kṛṣṇa, I have heard from  
You in detail an account of the evolution  
and dissolution of beings, and also  
Your immortal glory 2

एवमेतद्यथात्वं त्वमात्मानं परमेश्वर ।  
द्रष्टुमिच्छामि ते रूपमैश्वरं पुण्योत्तम ॥ ३ ॥

Lord You are precisely what You  
declare Yourself to be. But I long to see  
Your divine form, O best of persons. 3

मम्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।  
योगेश्वर ततो मे त्वं दर्शयात्मानमभ्ययम् ॥ ४ ॥

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Sri Krishna if You consider me as capable of beholding it then, O Lord of Yoga, reveal to me Your imperishable form.

4

श्रीभगवानुवाच —

पश्य मे पार्थ रूपाणि दशशोऽथ सहस्रशः ।

नानाविधानि दिश्यामि मानावर्णाकृतीनि च ॥ ५ ॥

Śr Bhagavān said:

Arjuna, behold presently in hundreds and thousands My multifarious divine forms, of diverse colours and different shapes.

5

पश्चादित्थाम्यस्मद्भानभिर्नौ मस्तस्मया ।

बहून्महत्पूर्वाणि पश्याभयोनि भारत ॥ ६ ॥

Behold in Me Arjuna, the twelve sons of Aditi the eight Vasus, the eleven

## Chapter XI

Rudras ( gods of destruction ) the two Āśvīnikumaras ( the twin-born physicians of gods ) and the forty-nine Maruts ( wind-gods ), and see many more wonderful forms never seen before. ६

इदं कस्यं जगत्कस्यं पश्यस्य सुषराधरम् ।

मम वेदे गुहाकेय यत्ताम्यद्ब्रह्ममिच्छसि ॥ ७ ॥

Arjuna, behold in this body of Mine, comprised in one limb, the entire creation both animate and inanimate and whatever else you desire to see. ॥ ७

न तु मां शक्यसे ब्रह्मनेत्रैव स्वच्छुषा ।

दिप्यं ददामि ते चक्षु पश्य मे योगमैश्वरम् ॥ ८ ॥

But surely you cannot see Me with these gross eyes of yours there-

## The Bhagavadgita

fore I vouchsafe to you the divine eye.  
With this you behold My divine power  
of Yoga. 8

सत्य उवाच—

पुनस्तुत्वा ततो रावन्महायोगेश्वरो हरिः ।  
दर्शयामास पाथीय परमं रूपमैश्वरम् ॥ ९ ॥

Saṁjaya said:

My lord ! Śrī Kṛṣṇa, the supreme  
Master of Yoga, having said thus, then  
revealed, to Arjuna His supreme divine  
Form. 9

अनेकवक्त्रनयनमनेकाक्षुभुसर्पदंशनम् ।  
अनेकदिम्पाभरणं दिम्पामेकोद्यतायुधम् ॥ १० ॥  
दिम्पमाक्ष्याम्बरधरं दिम्पगन्धानुलेपनम् ।  
सर्पाश्चरमयं देवमनन्तं विषतोमुत्तमम् ॥ ११ ॥

## Chapter XI

Arjuna saw the supreme Deity possessing many mouths and eyes, presenting many a wonderful sight decked with many divine ornaments, wielding many uplifted divine weapons, wearing divine garlands and clothes, besmeared all over with divine sandal pastes, full of all wonders, infinite and having faces on all sides 10 11

दिवि सूर्यसाहस्रस्य भवेद्युगपदुत्पिप्ता ।  
यदि माः सद्यो सा स्वाज्ञासक्तस्य महारमन ॥१२॥

If there be the effulgence of a thousand suns bursting forth all at once in the heavens, even that would hardly approach the splendour of the mighty Lord. 12

## The Bhagavadgita

सत्रैकस्य जगत्कूर्च्छाः प्रथिमकमनेकधा ।  
अपश्यदेवदेयस्य सरिरे पाण्डवस्तदा ॥१२॥

Arjuna then saw in the person of that supreme Deity comprised in one limb, the whole universe with its manifold divisions. 13

ततः स विस्मयाविष्टो हृष्टरोमा घर्म्मजयः ।  
प्रणम्य शिरसा देवं कृत्वाञ्जलिरभ्यपत ॥१३॥

Then Arjuna, full of wonder and with the hairs standing on end bowed his head to the divine Lord and with joined palms addressed Him thus. 14

अर्जुन उवाच—

पश्यामि देवांस्य नृव, त्रेदे  
सर्पास्तथा भूतविशेषसंघान् ।  
प्रदाणमीशं कर्मखासमस्य  
गृपींश्च सर्वानुरगांश्च दिव्यान् ॥१५॥

## Chapter XI

Arjuna said:

Lord, I behold in Your body all gods and multitudes of different beings, Brahma perched on his lotus-seat, Śiva and all Rṣis and celestial serpents. 15

अनेकपाद्दूरधक्त्रनेत्र

पश्यामि त्वीं सर्वतोऽनन्तरूपम् ।

नान्तं न मण्य न पुनस्तदादि ।

पश्यामि विश्वेश विश्वरूप ॥१६॥

O Lord of the universe, I see You endowed with numerous arms, bellies, faces and eyes and having infinite forms extended on all sides. O Form Universal I see neither Your beginning nor middle nor end. , , 16



## The Bhagavadgītā

किरीटिन् गदिन् चक्रिन् च ।

॥ १३ ॥ तेजोराशिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां बुनिरीक्ष्य समस्ता

हीक्षामह्यर्कसुतिमप्रमेयम् ॥१४॥

You endowed with a diamond mace and circular weapon (Chakra), a mass of splendour shining all round having a brilliance like that of blazing fire and sun, dazzling and immeasurable on all sides. 17

त्वमक्षरं परमं वेदितव्यं

त्वमस्य विप्रश्च परं निधानम् ।

त्वमभ्यवः शाश्वतधर्मगोष्ठा

सनातनस्य पुरुषो मतो मे ॥१५॥

You are the supreme Indestructible worthy of being realized; You are the ultimate resort of this universe. You

## Chapter VI

are the protector of eternal Dharma  
I consider You to be the , eternal,  
imperishable Being 18

अनादिमज्ज्यास्तमनस्तवीर्यं । ।  
मनस्तबाहुं वासिसूर्यनेत्रम् । ।  
पश्यामि त्वा दीप्तदुतास्रशर्च्चं । ।  
स्वतेजसा विशमिद् तपस्तम् ॥१९॥

I see You without beginning middle  
or end possessing unlimited prowess and  
endowed with numberless hands, having  
the moon and the sun for Your eyes, and  
blazing fire for Your mouth and scorch  
ing this universe by Your radiance 19

आवापृथिव्योरिदमन्तरं दि । ।  
अपारं स्वपीकेन विशाखं सखाः । ।  
एषादसुतं रूपमुग्रं तवेवं । ।  
लोकत्रयं प्रप्यपितं महारमन् ॥२०॥

## The Bhagavadgita

Yonder space between heaven and earth and 'all the quarters' are filled by You alone. Seeing this marvellous, dreadful Form of Yours, O mighty Lord all the three worlds feel greatly alarmed

20

अमी हि त्वां सुरसंघा विमम्वि

केचिन्नीताः प्राञ्जलयो गृणन्ति ।

मन्त्रीत्युक्त्वा महर्षिसिद्धसंघाः

मृषन्ति त्वां स्तुतिभिः पुष्कळानि ॥२॥

Those hosts of gods are entering You some with palms joined out of fear are chanting Your names and glories. Ho is of Maharsis and Siddhas saying Let there be peace are extolling You by means of the very best praises. 21

## Chapter XI

एवादिष्या वसवो ये च साध्या ।

विश्वेऽश्विनौ मरुतोऽप्यपास्य ।

गन्धर्वयक्षासुरसिद्धसंघा

वीक्षन्ते त्वां विस्मितामैव सर्वे ॥२१॥

The eleven Rudras, twelve Ādityas, eight Vasus, Sādhyas, Viśvedevas, the two Aśvinikūmāras, forty nine Maruts, manes and multitudes of Gandharvas, Yakṣas, Asuras and Siddhas, all are looking at You utterly amazed 22

स्वं महत्ते बहुवक्त्रनेत्रं

महाबाहो बहुबाहूस्पादम् ।

बहुदरं

बहुवक्त्राकरालं

एषा लोकाः प्रप्ययितास्तथाहम् ॥२२॥

Lord seeing this vast and terrible Form of Yours, possessing numerous

## The Bhagavadgita

faces and eyes, many arms, thighs and feet, many bellies and many teeth the worlds are terrified so am I. 23

नमस्तुते

दीप्तमनेकवर्णं

ध्यात्ताननं दीप्तविसाकनेत्रम् ।

दृष्ट्वा हि त्वां प्रपद्यितान्तरात्मा

एतिसंविन्दामि क्षम्य च विष्णो षष्ठः ॥२३॥

Lord, seeing Your Form reaching the heavens, effulgent, many-coloured, having its mouth wide open and possessing large shining eyes, I with my inner self frightened have lost self control and find no peace 24

दृष्ट्वाकराक्षामि च ते मुक्षामि

दृष्ट्वा च आकाशकसक्षिप्तमामि ।

दिशो न जाने न क्षमे च क्षम्यं

प्रसीद देवेश जगन्निवास ॥२४॥

## Chapter XI -

' , Seeing Your faces \_ with fearful  
teeth, resembling the raging fire at the  
time of universal destruction, I am  
utterly bewildered, and find no happiness;  
therefore be kind to me, O Lord  
of celestials and Abode of the universe 25

भमी च स्त्री , एतदाश्च पुत्रा

सर्वे सखावनिपातसंधैः ।

भीष्मो द्रोणः सुतपुत्रस्तथासौ

सहायदीयैरपि । योघमुक्यैः ॥२६॥

वक्त्राणि ते त्वरमाणा विशन्ति

वृद्धाकुराणामि मयाभक्षन्ति ।

केचिद्विक्रमा वयानाम्भरेषु

संघस्यन्ते वर्जितैरुद्यमाङ्गैः ॥२७॥

All those sons of Dhritarashtra with  
hosts of kings are entering You.

## The Bhagavadgita

Bhishma, Drona and yonder Karna, with the principal warriors on our side as well, are rushing headlong, into Your fearful mouths set with terrible teeth some are seen stuck up between Your teeth with their heads crushed. 26, 27

यथा मदीनां सहस्रोऽभ्युवेगा-

समृद्धमेवाभिमुक्ताः । द्रवन्ति ।

तथा तवामी मरुलोकवीरा-

विशन्ति वक्त्राण्यभिदिग्बलन्ति ॥२८॥

As the' divers streams of rivers rush towards the sea alone so those warriors of the mortal world are entering Your blazing mouths. 28

यथा प्रदीर्घं ज्वलनं पतद्वा-

विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति-लोक-

स्तवापि वक्त्राणि समृद्धवेगाः ॥२९॥

## Chapter XI

As moths rush with great speed into the blazing fire for destruction, even so all these people are with great rapidity entering Your mouths for destruction. 29

केच्छिद्यसे प्रसमानः समन्ता-

लोकास्समग्रान्बद्धमैर्बलुभिः ।

तेजोमिरापूर्वं

अगत्समग्रं

मासस्तपोमाः प्रत्यपन्ति विष्णो ॥२०॥

Swallowing through Your burning mouths, You are licking all those people on all sides. Lord, Your terrible brilliance is burning the entire universe, filling it with radiance: 30

आख्याहि मे । को भवानुग्रहो

नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यं

न हि प्रजानामि तव प्रवृत्तिम् ॥२१॥



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( : Tell me who You are with a form so terrible. My obedience to You, O supreme Deity, be kind - I wish to know You the primal Being in essence; for I know not Your purpose 31

श्रीभगवानुवाच—

कालोऽसि ॥ लोकद्वयकृष्णहरो

लोकान्समाहर्तुमिह प्रवृत्तः ।

अस्मैऽपि त्वां न भविष्यन्ति सर्वे

देवदस्थिताः प्रस्थानीकेषु योधाः ॥३२॥

Śrī Bhagavān said:

I am the inflamed Kala (Time) the destroyer of the worlds. My purpose here is to destroy these people. Even without you all those warriors arrayed in the enemy's camp will not survive 32

तस्यास्वमुत्तिष्ठ । यशो ह्यमस्य ।  
 धित्वा वायून् मुह्यन् राज्यं समृद्धम् ।  
 मयैवेति मिहताः पूर्वमेव  
 विमिश्रमात्रे भव सप्यसाधिन् ॥१३०॥

Therefore, do you arise and win  
 glory conquering foes, enjoy the affluent  
 kingdom. These warriors stand already  
 slain by Me be you only an instru-  
 ment, Arjuna. 33

द्रोणं च भीष्मं च जयद्रथं च  
 कर्णं तथाभ्यानपि योधवीरान् ।

मया हतास्त्व बहि मा व्यथिष्ठ

युष्मस्य जेतासि रणे सपथान् ॥१३१॥

Do you kill Drona and Bhishma  
 and Jayadratha and Karna and other  
 brave warriors, who stand already killed.

## The Bhagavadgita

117 Tell me who You are with a form so terrible. My obeisance to, You, O supreme : Daity be kind I wish to know You, the primal Being in essence, for I know not Your purpose 31

भीमवस्तुनाहं—

काळोऽसि' लोकेशयकृत्पूरो

लोकान्समाहर्तुमिह प्रवृत्ता ।

मत्तेऽपि त्वां न भविष्यन्ति सर्वे'

येऽवस्थिताः प्रस्थानीकेषु योधाः ॥१२॥

Set Bhagvān said: 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

I am the inflamed Kāla (Time), the destroyer of the worlds. My purpose here is to destroy these people. Even without you all those warriors arrayed in the enemy's camp will not survive. 32

१ तस्मात्त्वमुत्तिष्ठ यशो लभस्व  
 २ ३ शिष्ट्वा शत्रून् मुह्यस्व राज्यं समृद्धम् ।  
 मयैवैते निहता पूर्वमेव  
 निमित्तमाद्यं भव सम्पत्ताधिन् ॥१३॥

Therefore, do you arise and win  
 glory conquering foes, enjoy the affluent  
 kingdom. These warriors stand already  
 slain by Me be you only an instru-  
 ment Arjuna.

द्रोणं च भीष्मं च जयद्रथं च  
 कर्णं तथाभ्यानपि घोषवीरान् ।

४ मया हतास्त्वं यदि मा व्यधिष्ट  
 ५ ६ पुण्यस्व क्षेतासि रणे सपत्नान् ॥१४॥

Do you kill Drona and Bhishma  
 and Jayadratha and Karṇa and other  
 brave warriors, who stand already killed

## The Bhagavadgita

by Me fear not You will surely conquer  
the enemies in this war, therefore,  
fight. 34

संजय उवाच—

एतच्छ्रुत्वा वचनं केतवस्य  
कुताञ्जलिर्बोधमानः । किरीटी ।  
ममस्तुत्वा भूय एवाह कृष्ण  
सगद्गदं भीतभीतः प्रणम्य ॥३५॥

Saṁjaya said :

Hearing these words of Bhagavān  
Kṛṣṇa Arjuna tremblingly bowed to  
Him with joined palms, and bowing  
again in extreme terror spoke to Śrī  
Kṛṣṇa in a faltering voice 35

## Chapter XI

महुंन रवाच ।

स्थाने इपीकेश तव प्रकीर्त्या  
जगत्प्राप्यत्यनुरक्त्यते च ।

रक्षसि भीतानि दिशो ब्रवन्ति  
सर्वे नमस्कृन्ति च सिद्धसभाः ॥११॥

Arjuna said :

Lord it is but meet that the universe exults and is filled with love by chanting Your names and glory terrified Rakshasas are fleeing in all directions, and all the hosts of Siddhas are bowing to You

36

कृत्वाद्य ते न ममेरम्भहात्मन्  
गरीयसे प्रसृणोऽप्यादिकर्त्रे ।

अनस्त द्वेषा मगधिवास  
त्वमक्षर सदसत्तपर पद ॥१२॥

## The Bhagavadgita

O noble soul, why should they bow to You, who are the progenitor of Brahma himself and the greatest of the great? O Infinite Lord of celestial Abode of the universe, You are that which is existent (Sat) and that which is non-existent (Asat), and also that which is beyond both, viz., the indestructible, Brahma

त्वमादिदेवः पुरुषः पुराण-  
 स्वमस्य विश्वस्य परमिधानम् ।  
 वेत्तासि वेद्यं च परं च धाम  
 त्वया तर्तुं विषमनन्तरम् ॥१६॥

You are the prime Deity the most ancient Person - You are the ultimate resort of this universe - You are both

# Chapter VI

the knower, and the knowable, and the highest abode. It is You who pervade the universe, assuming endless forms. 38

वायुर्मोऽग्निर्वरुणः शशमहः ।

प्रजापतिस्त्वप्रवितामहम् ।

नमो नमस्तेऽस्तु महानृत्वा । ॥ ३८ ॥

पुनश्च सृज्यसि नमो नमस्ते ॥ ३९ ॥

1: You are Vayu (Wind-god), Yama (God of death) Agni (Fire-god), Moon-god, Brahma the Creator of beings, nay the ether of Brahma himself Obeisance, obeisance to You a thousand times salutations, O salutations to You, again and again. 39



## The Bhagavadgita

ममः पुरस्तादयं पृष्ठतस्तु  
ममोऽस्तु ते सर्वत एव सर्व ।

अमन्तुषीर्योमितविक्रमस्त्वं

सर्व समाप्नोषि ततोऽसि सर्वः ॥२०॥

O Lord of infinite prowess, my salutations to You from before and from behind. O soul of all my obedience to You from all sides. You, who possess limitless might, pervade all, therefore, You are all.

सन्नेति मया प्रसमं मयुक्तं

हे कृष्ण हे पादय हे सन्नेति ।

अगाधता महिमामै तवेदं

मया प्रसादयमन्येन वापि ॥२१॥

## Chapter XI

यथावहासार्थमसकृत्वोऽसि ।

विहारसय्यासनमोचनेषु ।

एवोभ्यवाप्येषु तत्समर्क्ष

तत्क्षामये

त्वामहमप्रसेयम् ॥३२॥

Ignorant of this greatness of Yours, and thinking You only to be a friend the way in which I have wantonly addressed You either through heedlessness or even affection, as 'Kṛpna' 'Yadava' 'Friend' and so on and the way in which You have been slighted by me in jest while playing, reposing in bed sitting or dining, either alone or in the presence of others—I crave forgiveness for all that from You, who are infinite O infallible Lord

41 42

## The Bhagavadgita

मा से व्यथा मा च विमूढमापो

दृष्ट्वा रूपं घोरमीदृश्यमेवम् ।

व्यवेतभी प्रीतमनाः पुनस्त्वं

तदेव मे रूपमिदं प्रपश्य ॥५४॥

Seeing such a dreadful Form of Mine as this, be not perturbed or perplexed with a fearless and complacent mind, behold once again the same four-armed Form of Mine, bearing the conch, Chakra, mace and lotus. 49

संनय उवाच—

हृत्पुनर्न वासुदेवसार्थोक्त्वा

स्वर्कं रूपं दर्शयामास भूयः ।

आश्वासयामास च, भीतमेव

भूत्वा पुनः सौम्यवपुर्महात्मा ॥५५॥

## 11 Chapter XI 1

Saṁjaya said:

... Having, thus spoken to Arjuna Bhagavān Vasudeva again showed to him in the same way His own four armed Form, and then assuming a gentle appearance, the high souled Śrī Kṛṇa consoled the frightened Arjuna 50

मनुंन उवाच—

उद्देवं मानुष रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि सदृशः सचेताः प्रकृतिं गतः ॥५१॥

Arjuna said:

Śrī Kṛṇa seeing this gentle human form of Yours, I have now become composed and am my normal self again. 51

धीमनवानुवाच—

सुदुर्बलमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥५२॥

## The Bhagavadgita

Sri Bhagavān said:

This Form of Mine (with four arms) which you have seen is exceedingly difficult to perceive. Even the gods are always eager to behold this Form. 53

नाहं वेदैर्न तपसा न दानेन न चेज्यसा ।

लक्ष्य एवविधो ब्रह्म एवानसि मां यथा ॥५३॥

Neither by study of Vedas, nor by penance, nor by charity nor by ritual can I be seen in this Form (with four arms) as you have seen Me. 53

अस्या त्वमस्या शक्यं ब्रह्मेवविधोऽभूत् ।

लक्ष्यं ब्रह्म च तत्त्वेन प्रवेष्टुं च परतप ॥५४॥

Through single-minded devotion, however I can be seen in this Form (with

## Chapter XI

four arms ) and known in essence and even entered into, O valiant Arjuna. 54

मत्कर्मकृत्स्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥५५॥

Arjuna he who works for My sake, depends on Me, is devoted to Me, has no attachment, and is free from malice towards all beings, reaches Me. 55

ॐ उत्सृजति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां

योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो

नामैकदशोऽध्यायः ॥११॥

Thus, in the Upanished sung by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Sri Krishna and Arjuna, ends the eleventh chapter entitled "The Yoga of the Vision of the Universal Form"

## Chapter XII

अर्जुन उवाच—

एवं सततयुक्तं ये भक्तस्तवा पर्युपासते ।  
ये चाप्यक्षरमव्यक्तं तेषां ह योगवित्तमाः ॥ १

Arjuna said:

The devotees who, with their mind constantly fixed in You as shown above, adore You as possessed of form and attributes, and those who adore only the Imperishable formless Brahma,—of

## Chapter XII

these who are the best knowers of  
Yoga? 1

श्रीभगवानुवाच—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपास्ते ।

अद्याप्यपरोपेक्षास्ते मे युक्ततमा मताः ॥ २ ॥

Sri Bhagavata said:

I consider them to be the best  
Yogis who endowed with supreme faith  
and ever united through meditation with  
Me, worship Me with the mind centred  
on Me. 2

ये त्वक्षरमनिर्देश्यमव्यक्तं पश्युपास्ते ।

सर्वग्रामचिन्मयं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

संनियम्येन्द्रियग्रामं सर्वत्र समपुन्यः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥



## The Bhagavadgita

Those, however, who, controlling all their senses, and even-minded towards all and devoted to doing good to all creatures, constantly adore as their very self the unthinkable, all-pervading imperishable, ineffable, eternal, immobile, unmanifest and immutable Brahma, they too come to Me. 3.4

इशोऽधिकतरस्तोयामभ्यस्तसकषेतसाम् ।  
अभ्यस्त द्वि गतिर्बुध्नं देहवन्निरवाप्यते ॥ ५ ॥

Of course, the path of those who have their mind attached to the Unmanifest is more rugged for self-identification with the Unmanifest is attained with difficulty by those who are centred in the body

## Chapter XII :

ये तु सर्वोणि कर्मोणि मयि संन्यस्य मत्पराः ।

धनम्येनैव योगेन मां ध्यायन्त उपासते ॥ १ ॥

On the other hand, those who being  
wholly devoted to Me, and surrendering  
all actions to Me, worship Me (the  
manifest Divine), constantly meditating  
on Me with single-minded devotion, 6

तेषामहं समुदतो मृत्युसंसारसागरतः ।

ममामि न विराट्पार्थ मय्यावेशितचेतसाम् ॥ २ ॥

These, Arjuna, I speedily rescue  
from the ocean of birth and death,  
their mind being fixed on Me. 7

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ३ ॥

Therefore, fix your mind on Me,  
and establish your reason in Me alone

## The Bhagavadgītā

thereafter you will abide in Me. There is no doubt about it. 8

अथ चित्तं समाधत्तुं न शक्नोति मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छन्तुं धर्मजम् ॥ ९ ॥

If you cannot steadily fix the mind on Me, Arjuna then seek to attain Me through the Yoga of practice. 9

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

If you are unable even to take to practice, be intent on performing action for Me you will attain perfection even by performing actions for My sake. 10

अथैतदप्यशक्नोसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यत्तात्पर्यमाह ॥ ११ ॥

If taking recourse to the Yoga of My realization you are unable to do even this, then, subduing your mind senses, etc., relinquish the fruit of all actions.

11

भवेद्यदि ज्ञानमभ्यासाज्ज्ञानाद्ययम विशिष्यते ।  
 ध्यानात्मकमफलस्यागस्त्यागाच्छान्तिरनन्तरम् । १२ ।

Knowledge is better than practice (carried on without proper insight), meditation is superior to knowledge and renunciation of the fruit of actions is even superior to meditation for peace immediately follows from renunciation.

12

अद्वेष्टा सर्वभूतानां मैत्र कदापि नृप च ।  
 निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

## The Bhagavadgita

।संतुष्टः स सर्वं योगी यतात्मा हृदिनिभय ।

मद्व्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१३॥

। १

He who is free from malice towards all beings, who is friendly as well as compassionate, who has no feeling of meum and is free from egotism, to whom pleasure and pain are alike and who is forgiving by nature, who is ever content and mentally united to Me, who has subdued his body mind and senses and has a firm resolve, who has surrendered his mind and intellect to Me,—that devotee of Mine is dear to Me.

; 13 14

यस्माद्योद्विजते कोको छोक्यद्योद्विजते च यः ।

हृद्योमर्पयत्योद्वेगीर्मुक्ते यः स च मे प्रियः ॥१४॥

## Chapter XII

He who is not a source of annoyance to the world, and who never feels offended with the world, who is free from delight and anger perturbation and fear he is dear to Me. 15

अनपेक्षा शुचिर्दक्ष उदासीनो गतस्पृहः ।

सर्वारम्भपरित्यागी यो मङ्गलाः स मे प्रियः ॥१२॥

He who craves for nothing who is both internally and externally pure, is clever and impartial, and has risen above all distractions, who renounces the feeling of doership in all undertakings,—that devotee is dear to Me. 16

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्मयः स मे प्रिय ॥१३॥

He who neither rejoices nor hates, nor grieves, nor desires, who renounces

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संतुष्ट सततं योगी यतात्मा छविमयः ।

मय्यर्पितमनोबुद्धिर्यो मङ्गल्य स मे प्रियः ॥१३॥

He who is free from malice towards all beings, who is friendly as well as compassionate, who has no feeling of meum and is free from egoism, to whom pleasure and pain are alike and who is forgiving by nature who is ever content and mentally united to Me, who has subdued his body mind and senses and has a firm resolve, who has surrendered his mind and intellect to Me,—that devotee of Mine is dear to Me. 13 14

यस्याद्योद्विभते लोको लोकाद्योद्विभते वयः ।

इयमर्पयमपोद्देगीमुक्तो यः स व मे प्रियः ॥१५॥

## Chapter XII

He who is not a source of annoyance to the world, and who never feels offended with the world, who is free from delight and anger perturbation and fear, he is dear to Me. 15

अनपेक्षः कुर्विर्लु उदासीनो गतम्यय ।

सर्वोत्सर्गपरित्यागी यो मङ्गलं स मे प्रियः ॥१५॥

He who craves for nothing who is both internally and externally pure, is clever and impartial and has risen above all distractions, who renounces the feeling of doership in all undertakings,—that devotee is dear to Me. 16

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी सक्तिमाम्बः स मे प्रियः ॥१६॥

He who neither rejoices nor hates, nor grieves, nor desires, who renounces



## The Bhagavadgītā

both good and evil and is full of devotion to Me, is dear to Me. : 17

सम शत्रौ च मित्रे च तथा मानापमानयोः ।

वीरोष्णमुत्तदुःखेषु समः सङ्गविपरिजितः ॥१८॥

He who is alike to friend and foe and likewise to honour and ignominy who is alike to heat and cold pleasure and pain, etc., and is free from attachment

18

शुभ्यनिन्दास्तुतिर्मौनी संतुष्टो वेद केनचिद् ।

अमिदं स्थिरमतिर्महिमांसे प्रियो मया ॥१९॥

He who takes praise and reproach alike, who is given to contemplation and content with whatever comes unasked for, without attachment to home, fixed in mind and full of devotion to Me, that man is dear to Me.

19

## Chapter XII

ये तु धर्म्यामृतमिदं यथोक्तं पशुपासते ।

यद्वागामस्परमा भक्तास्तेऽतीव मे प्रियाः ॥२०॥

They who fully partake of this nectar of pious wisdom set forth above who are endowed with faith and are solely devoted to Me, those devotees are extremely dear to Me. 20

ॐ तत्सदिति श्रीमद्भगवद्गीतायुपनिषत्सु ब्रह्मविद्यायां

योगशास्त्रे श्रीकृष्णार्जुनसंवादे यदित्योगो

नाम द्वादशोऽध्यायः ॥२१॥

Thus, in the Upanishad sung by the Lord, the science of Brahman, the scripture on Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the twelfth chapter entitled "The Yoga of Devotion."

## Chapter XIII

श्रीभगवानुवाच—

इदं खरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।  
पृथग्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

Sri Bhagavān said :

This body O son of Kuntī, is spoken of as the Field ( Kṣetra ); one who knows this, him the sages, who

## Chapter XIII

know the truth about both call the  
Knower of the Field ( Kṣetrajña ) 1

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मत् सर्वं ॥ २ ॥

Know Myself to be the Kṣetrajña  
( Jīvātma ) also in all the Kṣetras, Arjuna  
It is the knowledge of Kṣetra and  
Kṣetrajña ( i. e., of Prakṛti and Puruṣa,  
Matter and Spirit ) which I consider as  
the true knowledge 2

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समाप्तेन मे शृणु ॥ ३ ॥

What that Kṣetra is, what it is like  
what are its evolutes, whence is what,  
and also who that Kṣetrajña is and what

## The Bhagavadgītā

his powers are, hear all this from Me  
in a nutshell 3

अपिभिर्यदुवा गीतं छन्दोमिर्विनिर्धैः पृथक् ।

महासूत्रपदैर्लैव हेतुमन्निर्विमिश्रितैः ॥ ४ ॥

The truth about the Kṣetra as well as the Kṣetrajña has been sung by the seers in manifold ways. It has been stated separately in different Vedic chants and also in the conclusive and reasoned texts of the Brahmasūtras. 4

महामूतान्महंकरो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दसैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

The five subtile elements (ether, air, fire, water and earth) the ego, the intellect, Primordial Matter, the ten organs, the mind, and the five objects

## Chapter XIII

of sense (sound, touch, colour taste and smell) 5

इष्टं द्वेषः सुखं दुःखं संघातमेतन्ना इति ।

" पृथक्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

Desire, aversion, pleasure, pain the body consciousness, firmness this is the Ksetra, with its evolutes, briefly described 6

अमानित्वमदम्भित्वमर्हिसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

Absence of pride : freedom from hypocrisy non violence, forgiveness, straightforwardness, service of the preceptor purity of mind and body steadiness, self-control. 7

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इन्द्रियार्थेषु वैराग्यममहङ्कार एव च ।

जन्ममृत्युजराभ्याधिवृत्तयोपानुदर्शनम् ॥ ८ ॥

Dispassion towards the objects of  
senses, and absence of egotism, constant  
revolving in mind of the pain and evil  
inherent in birth, death old age and  
disease

8

असक्तिरमभिप्रेक्षः पुत्रद्वारगृहादिषु ।

नित्यं च समचित्तमभिप्रेक्षनिष्ठोपपत्तिषु ॥ ९ ॥

Absence of attachment, absence of  
self identification with son, wife, home,  
etc., constant balance of mind both in  
favourable and unfavourable circum-  
stances,

9

मयि चागन्त्ययोगेन भक्तिरभ्यभिचारिणी ।

विधित्तद्देशसेवित्वमरतिजनसंसदि ॥ १० ॥

## Chapter XIII

Unflinching devotion to Me through exclusive attachment of mind living in secluded and sacred places, absence of pleasure in the company of men, 10

अध्यात्मज्ञाननिश्चयं सर्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्राक्तमज्ञान यत्ताञ्मया ॥११॥

Fixity in Self knowledge, observing everywhere the object of true Knowledge ( God ) all this is declared to be Knowledge ( Wisdom ) what is contrary to this is called ignorance. 11

ज्ञेयं यत्तद्वक्ष्यामि यज्ज्ञात्वा मृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥१२॥

Now I shall speak to you at length about that which ought to be known and knowing which one attains immor-



## The Bhagavadgita

talities that beginningless supreme Brahma is said to be neither Sat (being) nor Asat (non-being). 11

सर्वतःपाणिपादं सर्वतोऽङ्गित्तिरोमुखम् ।

सर्वतःश्रुतिमहोक् सर्वमावृत्य तिष्ठति ॥१२॥

It has hands and feet everywhere, eyes, head and face everywhere, ears everywhere. It stands pervading all 13

सर्वेन्द्रियगुणमासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभूतैर्बहुर्गुणैर्गुणभोग्यं च ॥१३॥

It is the perceiver of all sense-objects though devoid of all senses though unattached and attributeless. It is the sustainer of all and enjoyer of the qualities (the three modes of Prakṛti). 14

## Chapter VIII

बहिरन्तश्च भूतानामचर चरमेव च ।

सूक्ष्मत्वात्तद्विज्ञेयं दूरस्थं चाभिसर्के च तत् ॥१५॥

It is without and within all beings, and constitutes both animate and inanimate creation. By reason of its subtlety it is incomprehensible. It is both at hand and far away 15

अविमर्शं च भूतेषु विमर्शमिव च स्थितम् ।

भूतमर्तुं च तज्ज्ञेयं प्रसिष्यु प्रमद्विष्यु च ॥१६॥

Though indivisible (like ether) it stands as if divided among beings. That knowable substance is the sustainer of beings (as Vishnu) destroyer (as Rudra) and creator (as Brahma) 16

उद्योतिषामपि तज्ज्योतिस्तमसाः परमुप्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विहितम् ॥१७॥

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The light of all lights, It is said to be beyond the darkness of Mayā. It is Knowledge itself, as well as the object of Knowledge, and is also worth attaining through Knowledge. It is specially seated in the hearts of all. 17

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मन्त्रक पृथदिशय मन्त्रावाचोपपद्यते ॥१८॥

Thus the Kṣetra as well as Knowledge and the Object of Knowledge have been briefly described, knowing this in reality My devotee enters into My Being. 18

प्रकृतिं पुरुषं चैव बिभ्रथनादौ उभावपि ।

विहारीश्च गुणोभ्येव बिद्धि प्रकृतिसंभवान् ॥१९॥

## Chapter XIII

Know Matter and Spirit to be both without beginning and know all modifications and qualities also to be Nature-born. 19

कायकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२०॥

Matter is said to be the cause of production of the body and the senses, while Spirit is said to be the cause of experience of pleasure and pain. 20

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजाम्गुणाम् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिशम्भु ॥२१॥

Spirit, when seated in Matter enjoys all objects of the nature of the three Gunas (qualities) born of Matter attachment to these qualities is the cause of his birth in good and evil womb. 21

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उपद्रष्टुमन्ता च 'मर्ता' मोक्ष्य महेष्टरा ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुनः परा ॥२१॥

Spirit even when dwelling in the body is really transcendent (beyond the triple nature) He has been declared to be the Witness, the Guide, the Sustainer, the Experimenter (of pleasure and pain), the Supreme Lord, and the Overlooker 21

य एष वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वमाकर्तमानोऽपि न स मूयोऽभिजायते ॥२२॥

He who thus knows Puruṣa (Spirit) and Prakṛti (Nature) with its three-fold qualities,—even though engaged in all sorts of activities, he is not born again. 22

एवमेवात्मनि पश्यन्ति केचिदायमात्मना ।

अन्ये सौख्येन योगेन कर्मयोगेन चापरे ॥२३॥

## Chapter XIII

Some by meditation behold the Self (Paramatma) in their own heart with the help of their pure reason others by proceeding along the path of Knowledge, and others, again by treading the path of Action. 24

अन्ये त्वेवमजानन्त श्रुत्वाम्येभ्य उपासते ।  
तेऽपि चातितरम्येव मृत्यु मुक्तिपरायणम् ॥२५॥

Others, however, not knowing thus, take to worship by hearing from others and they too, who are thus intent on hearing transcend death. 25

यावत्संज्ञायते किञ्चिदस्य व्यावर्जकम् ।  
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥२६॥

Arjuna, whatever being animate or inanimate is born, know that as emanated

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उपवृष्टानुमृष्टा च अती मोक्ष महेश्वर ।

परमात्मेति चाप्युक्ते वेदेऽसिम्बुधः परा ॥२२॥

Spirit, even when dwelling in this body, is really transcendent (beyond the triple nature) He has been declared to be the Witness, the Guide, the Sustainer, the Experienter (of pleasure and pain), the Supreme Lord and the Oversoul. 22

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न न भूयोऽभिजायते ॥२३॥

He who thus knows Purusha (Spirit) and Prakriti (Nature) with its three-fold qualities,—even though engaged in all sorts of activities, he is not born again. 23.

ध्यानेनारममि पश्यन्ति केचिद्वारमानमारमता ।

अम्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२४॥

## Chapter XIII

Some by meditation behold the Self (Paramātmā) in their own heart with the help of their pure reason others by proceeding along the path of Knowledge and others, again, by treading the path of Action 24

॥ अग्रे स्वैवमजामन्त श्रुत्वाम्येभ्य वपासते ।  
तेऽपि चातिसरन्त्येव मृत्युं श्रुतिपरायणाः ॥२५॥

Others, however not knowing thus, like to worship by hearing from others and they too, who are thus intent on hearing transcend death. 25

यवत्संजायते किञ्चित्सत्त्वं स्याद्वरजहमम् ।  
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि मरतपम ॥२६॥

Arjuna whatever being animate or inanimate, is born, know that as emanated



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from the union of Kṣetra ( Matter ) and  
Kṣetrajña ( Spirit ). 26

समं सर्वेषु सृष्टेषु तिष्ठन्तं परमेश्वरम् ।

विनाश्यत्स्वविमश्यन्तं यः पश्यति स पश्यति ॥२०॥

Verily he is the seer who sees the  
Supreme Lord as the only imperishable  
substance abiding equally in all perish-  
able beings. 27

समं पश्यन्निह सर्वत्र समवस्थितमीश्वरम् ।

न हि नश्यत्स्वविमश्यन्तं ततो याति परां गतिम् ॥२१॥

Seeing the same Lord dwelling  
equally in all he does not kill his  
Self by the Self and thereby reaches  
the supreme state. 28

प्रहृत्यैव च कर्माणि क्षिपमाण्यनि सर्वदाः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥२२॥

## Chapter XIII

And he really sees, who sees all actions being done in all respects only by Nature, and the Self as the non-doer 29

यदा - भूतपृथग्भावमेकस्थमनुपश्यति ।  
तदा एव च विस्तारं गच्छ संपश्यते तदा ॥३०॥

Whenever he perceives the diversified existence of beings as rooted in the One Supreme Being and the projection of all beings from Him that very moment he attains Brahma. 30

अनादिस्वादिगुणत्वात्परमात्मायमव्ययः ।  
वारीरम्योऽपि कौन्तेय न करोति न लिप्यते ॥३१॥

Arjuna being without beginning and without attributes, this imperishable

## The Bhagavadgītā

able Paramatma (Supreme Soul) though dwelling in the body neither acts, nor gets contaminated. 31

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्राप्यस्थितो वेदे स परमा नोपलिप्यते ॥३१॥

As the all pervasive ether is not contaminated by reason of its subtle character so seated everywhere in the body the Self is not contaminated. 32

यथा प्रकाशपत्येकः कूर्खं क्षीरमिमं रविः ।

क्षेत्रं क्षेत्री तथा कूर्खं प्रकाशयति भारत ॥३२॥

Arjuna, as the one sun illumines this whole world so the one Ātma (Spirit) illumines the whole Kṣetra (Field) 33

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमीक्षं च ये विदुर्यान्ति ते परम् ॥३३॥

## Chapter XIII

Those who by the eye of wisdom perceive the difference between the Field and the Knower of the Field, and the negation of Prakṛti with her evolutes, reach the Supreme. 34

ॐ लक्ष्मिर्लक्ष्मीमीमांसावतीत्यादिपुस्तके ऋषिर्लक्ष्मी  
योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगे  
नाम त्रयोदशोऽध्यायः ॥ १३ ॥

Thus, in the Upaniṣad sung by the Lord, the science of Brahma, the scripture on Yoga, the dialogue between Śr Kṛṣṇa and Arjuna, ends the thirteenth chapter entitled  
"The Yoga of discrimination between  
the Field and the Knower  
of the Field"

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tion of Matter and Spirit O descendant  
of Bharata. 11 1 3

सर्वयोनिषु कौन्तेय मूर्तयाः संभवन्ति पाः ।

तासो मय्यहमोनिर्हं बीजप्रदः पितॄ ॥ १३ ॥

Of all the bodies that take birth  
from different wombs, this Primordial  
Matter is the Mother and I am the  
procreating Father O son of Kunti. 4

सर्वं रजस्तम इति गुणाः प्रकृतिसंमवाः ।

निबध्नन्ति महाबाहो देहे देहिनामव्ययम् ॥ १४ ॥

The Nature-born qualities of Sattva  
Rajas and Tamas firmly tie the  
imperishable soul to the body O valiant  
Arjuna. 5

तद्य सर्वं निर्मलत्वाद्यकाशकृत्स्नात्मकम् ।

सुषुप्तज्ञेन यज्जाति ज्ञानसङ्गेन ज्ञानघः ॥ १५ ॥

## Chapter XIV

Of these Sattva, being immaculate  
is illuminating and flawless it binds  
through self identification with happiness  
and wisdom O sinless Arjuna 6

रसो रागादमकं विद्धि तृष्णसङ्गसमुद्भवम् ।  
तच्चिद्यद्भाति कौन्तेय कर्मसङ्गेन देहिमम् ॥ ६ ॥

Again know Rajas, which is of  
the nature of passion as born of  
cupidity and attachment. It binds the  
soul through attachment to actions and  
their fruits, O son of Kunti 7

तमस्त्वज्ञमजं विद्धि मोहनं सर्वदेहिनाम् ।  
प्रमादाहस्यनिद्रामिस्तच्चिद्यद्भाति भारत ॥ ७ ॥

And know Tamas, the deluder of  
all embodied beings, as born of ignorance.  
It binds the soul through error sloth  
and sleep, Arjuna. 8

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सर्वं सुखे संययति राजः 'कर्मणि भारत ।

ज्ञानमायस्य 'तु तमः प्रमादे 'संययत्युत ॥ ९ ७

Arjuna, Sattva urges one to happiness, and Rajas to action while Tamas, clouding wisdom urges one to error

रजस्तमश्चामिनूय सर्वं भवति भारत ।

रजः सर्वं तमश्चैव तमः सर्वं रजस्तया ॥ ९ ८ ॥

Sattva prevails suppressing Rajas and Tamas Rajas prevails suppressing Sattva and Tamas and Tamas prevails suppressing Sattva and Rajas, O descendant of Bharata.

सर्वेद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विदुषं सार्वमित्युत ॥ ९ ९ ॥

## Chapter XIV

When in this body, as well as in the mind and senses, perspicuity and discernment make their appearance, then Sattva should be regarded as predominant. 11

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रसस्पेतानि जायन्ते विदुषे भरतर्षभ ॥११॥

With the preponderance, of Rajas, O chief of Bharatas, greed activity, undertaking of actions, with a selfish motive, restlessness and a thirst for enjoyment make their appearance. 12

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विदुषे हृदयस्थाने ॥१२॥

With the growth of Tamas, Arjuna, obtuseness, inactivity carelessness and



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stupor,—all these appear in the mind and senses. 13

यदा सत्त्वे प्रयुज्यते प्रकृत्यं याति वैदुर्भूतं ।  
सर्वोत्तमविदां लोकानमकान्प्रतिपद्यते ॥१४॥

When a person dies during the preponderance of Sattva, he obtains the faultless worlds (heaven, etc.), gained by men of noble deeds. 14

रजसि प्रयुज्यते गत्वा कर्मसङ्घिषु जायते ।  
तथा प्रकीमस्तमसि मूढयोनिषु जायते ॥१५॥

Dying when Rajas is in the ascendant, he is born among those attached to action likewise expiring during the predominance of Tamas, he is born in the wombs of stupid creatures. 15

## Chapter XIV

१ कर्मणः सुकृतस्यायुः सात्त्विकं निर्मलं फलम् ।

२ रजसस्तु फलं दुःखमज्ञानं तमस फलम् ॥१६॥

११

It is said that the fruit of Sattvic actions is good and faultless (in the shape of happiness, wisdom, dispassion etc.), the fruit of Rajas, is sorrow and the fruit of Tamas, ignorance. 16

३ सत्त्वात्समायते ज्ञानं रजसी लोभ एव च ।

प्रमादमोहौ तमसो भ्रमस्तोऽज्ञानमेव च ॥१७॥

१ १ १ १ १ १ १ १ १ १

Wisdom arises from Sattva and greed, undoubtedly from Rajas; likewise error, stupor and also ignorance arise from Tamas. 17

११

ऊर्ध्वं गच्छन्ति सत्त्वस्या मध्ये तिष्ठन्ति राजसाः ।

अधो गच्छन्ति तामसाः ॥१८॥

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Sri Bhagavān said :

॥ १८ ॥

Arjuna, he who feels no aversion to light ( which is born of Sattva ) or activity ( which is born of Rajas ) or stupor ( which is born of Tamas ), when they are present, and does not long for them when they are absent ॥ २२

उदासीनबुद्धीर्गुणैर्यो वै विचक्षणः ॥

गुणा वर्तन्त इत्येष योऽवतिष्ठति मेकते ॥२३॥

He who, sitting like a witness, is not moved by the Gunas, and who knowing that only the Gunas act, remains firmly established in God, and is never shaken from that state ॥ २३

समदुःखसुखः स्वस्थः समकोपाम्भयप्रद-  
तुल्यप्रियाप्रियो धीरस्तु त्वनिन्द्यात्मसंस्तुतिः ॥२४॥

तुल्यप्रियाप्रियो धीरस्तु त्वनिन्द्यात्मसंस्तुतिः ॥२४॥

## Chapter XIV

He who takes sorrow and joy alike, is established in the Self regards a clod of earth a stone and a piece of gold as equal in value, receives both pleasant and unpleasant things in the same spirit, and views censure and praise alike ; , , , 24

१५

'मानापमानयोस्तुल्यस्तुल्यो मित्रारिवत्सयोः ।  
सर्वारम्भपरित्यागी गुणतीतः स उच्यते ॥२५॥

He who is alike to honour and ignominy is equal to friend and foe, and has renounced the sense of doership in all undertakings, he is said to have risen above the three Guṇas 25

मां च योऽयमिच्छरेण भक्तियोगेन सेवते ।  
स गुणान्समतीत्यैतान्यहमूयाय कस्यते ॥२६॥

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said to be imperishable, with its roots in the Primal Being, whose stem is represented by Brahmā (the Creator), and whose leaves are the Vedas, is a knower of (the real import of) the Vedas. 1

अधोर्ध्वं प्रसृतास्तस्य शाखाः  
 गुणप्रवृद्धा विषयप्रवासाः ।  
 अधश्च मूर्खान्मनुसंतस्यति  
 कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

The branches of this tree (in the shape of the different species of living beings) nourished by the three Guṇas, and having sense-enjoyments for their tender leaves, extend both downwards and upwards and its roots (in the

## Chapter XV

shape of egoism the feeling of meum and latent desires) which bind the soul according to his actions in this mortal world are also spread in all <sup>H</sup> <sup>I</sup> regions, higher as well as lower 2

न रूपमस्येह सधोपहम्यते  
नास्तो न चादिर्न च सप्रतिष्ठ ।  
अधत्यमेन सुविस्वमूक-  
मसङ्गवासेन हरेन धित्वा ॥ ३ ॥

Its nature what it is stated to be, is not actually perceived here (on mature thought) for it has neither beginning nor end nor even stability. So, cutting down this Peepal tree, whose roots are so deep-laid by the formidable weapon of dispassion, 3

## The Bhagavadgita

सतः पर्व । , तत्परिमागितुष्यं । ।

। यस्मिन्गता न निवर्तन्ति भूय । ।

तमेव शार्ङ्गं पुरुषं प्रपद्ये ।

यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

One should diligently seek, that Supreme State ( God ) having reached which one never returns and saying to himself, "I seek refuge in the Primal Person ( Nārāyaṇa ), from whom has emanated this beginningless flow of creation", one should meditate on Him 4

निर्मानमीहा नितसङ्गदोषा ।

अप्यात्मनित्या विनिवृत्तकामाः ।

इन्द्रैर्विमुक्ताः सुखानुससंजै-

र्गच्छन्त्यमृताः पदमप्ययं तत् ॥ ५ ॥

## Chapter XV

Those undeluded ones, who are free from pride and infatuation, who have conquered the vice of attachment and dwell constantly in God, and whose desires have completely disappeared, freed from the pairs of opposites known as pleasure and pain, they attain that imperishable Supreme State. 5

न सद्भासयते सूर्यो न शशाङ्को न पावकः ।

पशुत्वा न निवर्तन्ते सद्भास परमं मम ॥ ६ ॥

Having reached which men do not return, that is My Supreme State neither the sun nor moon, nor fire can illumine It. 6

ममैवाक्षो जीवन्मेके जीवन्मृतः सन्नतम ।

मनापहानीभिर्द्रव्याणि प्रकृतिस्थानि कुर्यन्ति ॥ ७ ॥



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have not been purified, I perceive Him not, even though striving. 11

यशदित्यगतं तेजो जगद्भासयतेऽक्षिणम् ।

यद्यन्त्रमसि यदागौ तत्तेजो विदि मामकम् ॥१२॥

12 The effulgence inherent in the sun, which illumines the entire universe, and that which exists in the moon as well as in the fire, know it to be My effulgence. 12

गामाविश्य च भूतानि पारयाम्यहमोजसा ।

पुष्पामि शीपवीः सर्वाः सोमो मूत्य रस्यमकम् ॥१३॥

13 And entering the earth it is I who sustain all beings by My power; and becoming the declared moon, I nourish all plants. 13

## Chapter XV

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणायानसमायुक्तः पञ्चाम्यन्नं चतुर्विधम् ॥१४॥

Becoming the fire which dwells in the bodies of living beings, and uniting with the Prana and Apana breaths, I digest the four kinds of food 14

सर्वस्य आहं इदं संनिविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदेन सर्विरहमेव वेद्यो

वेदान्तकृद्वेदविदेव आहम् ॥१५॥

And it is I who am installed in the hearts of all (as their inner witness) Memory wisdom and the ratiocinative faculty also emanate from Me. It is I whom the four Vedas seek to know may it is I who am the author of the

## The Bhagavadgita

have not been purified, perceive Him  
not, even though striving. 11

। पद्मादिस्पृगतं सौम्यं जगद्भासयतेऽस्मिन् ।

। यच्चन्द्रमसि यथाग्नौ सत्तेजो विद्धि मामस्मिन् ॥१२॥

The effulgence inherent in the  
sun, which illumines the entire universe,  
and that which exists in the moon as  
well as in the fire, know it to be My  
effulgence. 12

। नामाशिष्य च भूतानि चारयाम्बहमेव सा ।

। पुष्पानि क्षीपन्ती सर्वाः सोमो मृत्यो रसात्मका ॥१३॥

And entering the earth, it is I who  
sustain all-beings by My power and  
becoming the nectarean moon I  
nourish all plants. 13

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५॥ अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यर्शं चतुर्विधम् ॥१३॥

Becoming the fire which dwells in the bodies of living beings, and uniting with the Prāṇa and Apāna breaths, I digest the four kinds of food. 14

सर्वस्व<sup>१</sup> चाहं<sup>२</sup> इवि<sup>३</sup> संनिविष्टो

मत्ता<sup>४</sup> स्मृतिज्ञानमयोद्भवं<sup>५</sup> च ।

वेदेष्ट<sup>६</sup> सर्वैरहमेव<sup>७</sup> वेद्यो<sup>८</sup>

वेदान्तकृद्देविदेव<sup>९</sup> चाहम् ॥१५॥

And it is I who am installed in the hearts of all (as their inner witness) Memory wisdom and the ratiocinative faculty also emanate from Me. It is I whom the four Vedas seek to know nay, it is I who am the author of the

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इति गुह्यतमं साख्यमिदमुक्तं मया नव ।  
 एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥२०॥

O sinless Arjuna, in this way this  
 most secret teaching has been imparted  
 by Me assimilating this, man becomes  
 wise and attains supreme satisfaction, 20

ॐ तत्सविति श्रीमद्भगवद्गीताईपनिषत्सु ब्रह्मसिद्धान्तो  
 योगशास्त्रे श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो  
 नाम पञ्चदशोऽध्यायः ॥२५॥

Thus, in the Upanished sung by the Lord, the  
 science of Brahman, the scripture on Yoga,  
 the dialogue between Śrī Kṛṣṇa and  
 Arjuna, ends the fifteenth chapter  
 entitled "The Yoga of the  
 Supreme Person."

## Chapter XVI

श्रीकृष्णानुवाच—

अमयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

Śrī Bhagavan said:

Fearlessness, absolute purity of heart, constant absorption of mind in meditation for Self Realization and the Sattvic

## The Bhagavadgītā

form of charity, control of the senses, worship (of God as well as celestial beings and superiors) and the performance of Agnihotra (pouring oblations into the sacred fire) and other auspicious acts, study of the Vedas and other sacred texts, chanting of Divine Names and glories, bearing of hardships for the sake of one's own Dharma and straightness of mind, including straightness of the body and senses — 1

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया मूलेष्वक्रोहोऽप्यसं सार्षपं दीरक्षपहम् ॥ २ ॥

Non-violence in thought, word and deed truthfulness and gentleness of speech, absence of anger even on

provocation, renunciation of the idea of doership in action, tranquillity of mind refraining from malicious gossip, kindness to all creatures, absence of attachment to the objects of senses even during their contact with the senses mildness, sense of shame in doing things not sanctioned by the scriptures or usage abstaining from idle pursuits,— 2

तेजःक्षमा एतिः शौचमद्रोहो न्यतिमामिता ।

स्वम्भि संपदं दैवीममिवावस्य भारत ॥ ३ ॥

Sublimity forgiveness, fortitude, external purity absence of malice, absence of the feeling of self-importance these are the marks of one who is naturally endowed with divine virtues, O descendant of Bharata.



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वृष्णो दुर्योऽभिमानश्च क्रोधः पाण्ड्यमेव च ।

अज्ञानं च मित्रातस्य पार्थ संपदमासुरीम् ॥ ३ ॥

Hypocrisy, arrogance, pride, anger, harshness and ignorance these, Arjuna, are the marks of one who is born with demoniacal properties. 4

दैवी संपद्विमोक्षाय निबन्धायासुरी मया ।

मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

Divine virtues are regarded as conducive to liberation and demoniacal properties as conducive to bondage. Grieve not, Arjuna, for you are born with divine virtues. 5

हो भूतसर्गो लोकेश्विन्दैव आसुर एव च ।

दैवो विमरदाः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

## Chapter XVI.

Arjuna, in this world there are two types of men—divine and demoniacal. The divine type has been described at length, hear from Me the demoniacal also.

6

ॐ नमः ॥

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

Men belonging to the demoniac group know not what is right activity and what is right cessation of activity. Hence they possess neither purity (internal or external) nor good conduct nor truth.

7

असत्पमप्रतिष्ठं ते जगद्बाहुरभीश्वरम् ।

अपरस्परसंभूतं किमभ्युपगमयैतुकम् ॥ ८ ॥

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इदमद्य मया कृष्यमिमं प्राप्स्येमनोरथम् ।

इदमस्तीदमपि मे मविष्यति पुनर्घनम् ॥१३॥

५ १ २                      ६ १ २

"This has been won by me today;  
that ambition I shall realize now this  
wealth is mine already that will be  
mine again." 13

भक्तौ मया हतः शत्रुर्मिष्ये चापरामपि ।

ईश्वरोऽहमहं मोगी सिद्धोऽहं बलवान्मुत्तमः ॥१४॥

"This enemy has been already  
disposed of by me and I shall make short  
work of others also. I am the lord, I  
am the enjoyer I am perfect, powerful  
and happy" 14

आह्वोऽभिजनवागयि कीऽप्योऽस्ति सरसो मया ।

यद्वे दास्यामि मोदिष्य इत्यज्ञानविमोदित्यः ॥१५॥

## Chapter XVI

अनेकचित्तविभ्राम्ना मोहयाहसमावृताः ॥१॥

प्रसङ्गाः कामभोगेषु पतन्ति नरकेऽप्युचौ ॥२॥

"I am wealthy, and high-born. Who else is like unto me? I shall perform sacrifices, give alms and rejoice." Thus deluded by ignorance, bewildered by numerous thoughts, enmeshed in the web of delusion, and, addicted to the enjoyment of sensuous pleasures, men of demoniacal nature fall into the foulest hell.

आत्मसंमर्षिताः शृङ्खा धनमाजमदम्बिताः ॥

यदन्ते, नामयज्ञेस्ते दम्भेनाविधिपूर्वकम् ॥३॥

Self-important, unbending, filled with the intoxication of wealth and honour,

performing nominal sacrifices for show  
and, contrary to scriptural ordinance, 17

अहंकार बलं द्रुप कामं क्रोधं च संश्रितम् ।  
मामात्मपरवेहेषु मदिपुनस्तोऽप्यसूयकाः ॥१८॥

Given over to egotism, violent  
insolence, passion and anger these mal-  
icious persons hate Me that dwell in the  
bodies of others as well as in their own. 18

तां न हं विपत्तं कुराम्संसारेषु नराधमान् ।  
क्षिपाम्यज्जन्मशुक्लामासुरीष्वेव योनिषु ॥१९॥

These hateful, evil, cruel and vile  
among men, I repeatedly throw into  
detestable wombs in this world. 19

आसुरी योनिमाप्नुयात्तदा जन्मनि जन्मनि ।  
आमयां जीव कौन्तेय ततो यागस्य धर्मा गतिम् ॥२०॥

## Chapter XVI ॥

Arjuna, cast into demoniacal wombs, birth after birth, these fools, attaining not to Me sink into still lower depths. 20

त्रिविधं मरकस्येह द्वार मादानमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतस्त्रयं त्यजेत् ॥२१॥

Passion, anger and greed, these constitute the triple gate to hell leading to the damnation of the soul. Therefore, one should shake off all these three. 21

एतैर्विमुक्तैः कौन्तेय तमोद्वारैश्चिन्तिनैः ।

आचरन्त्यात्मनः श्रेयस्तस्य पाति परां गतिम् ॥२२॥

A man released from these three gates to hell Arjuna, works his own

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ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३॥

Om, Tat, Sat—this is declared to be the threefold designation of the Absolute. At the beginning of creation, the Brahman and the Vedas and sacrifices were created by it. 23

तस्मादोमित्युदाहृत्य षष्ठदशतपःक्रियाः ।

प्रवर्तन्ते विधानोक्त्य सततं ब्रह्मवादिनाम् ॥२४॥

Therefore, acts of sacrifice, gift and penance as enjoined by the scriptures are always commenced with the utterance of the word 'Om' by those who are entitled to chant the Vedas. 24

तदित्यनभिसम्भाय षष्ठं, षष्ठतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकृद्भिः ॥२५॥

## Chapter XVII:

With the idea that everything belongs to Him ( Tat ) the various acts of sacrifice, penance and gift are performed by the seekers of liberation without desiring any fruit in return. 25

सत्तावे सद्गुमावे च सदित्येष्टप्रयुज्यते । ।  
प्रदत्ते कर्मणि तथा सत्कर्म पापं युज्यते ॥२१॥

The Divine Name "Sat" is employed in the sense of truth and goodness even so, Arjuna the term "Sat" is used in the sense of a praiseworthy act. 26

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।  
कर्मैवैव तद्वर्त्यं सदित्येवामिधीयते ॥२०॥

Steadfastness in sacrifice, penance and gift is also designated as "Sat" and verily



## The Bhagavadgita

action for the sake of Him ( the Supreme Being ) is termed as "Sai" 1 27

असद्व्या इतं दत्तं तपससं कृतं च यद् ।  
असदित्युच्यते पार्थ न च तत्त्वोक्त्य मो ह ॥१८॥

Arjuna, sacrifice, gift and penance and any other action, done without faith, is declared as "Asai" (non-existent). It is nought here or hereafter 27

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु मत्सरित्तं  
योगशास्त्रे श्रीकृष्णार्जुनसंवादे मत्सरः  
विभागयोगो नाम सप्तदशोऽध्यायः ॥१८॥

Thus, in the Upanishad ending by the Lord, the science of Brahman, the scripture on Yoga, the dialogue between Sri Krishna and Arjuna, ends the seventeenth chapter entitled "The Yoga of the Division of the Threefold Faith"

## Chapter XVIII

{  
अर्जुन उवाच— ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

॥ त्यागस्य च हृषीकेश प्रयच्छेतिभिर्पूज्य ॥ १ ॥

Arjuna said :

O Mighty-armed O Knower of heart,  
O Slayer of Keshi I wish to know

## The Bhagavadgītā

severally the true nature of Sannyāsa (Sankhyayoga) and of Tyāga (Karmayoga). 1

भीमगवानुवाच—

काम्यानां कर्मणां म्यासं संन्यासं कवयो विदुः।

सर्वकर्मफलत्यागं प्रादुस्त्यागं विचक्षणा ॥ २ ॥

Śrī Bhagavān said:

Some men of wisdom understand Sannyāsa as the renunciation of actions prompted by desire, other men of discernment define Tyāga as the relinquishing of the fruit of all actions. 2

स्वार्थं बोधयित्येके कर्म प्रादुर्मनीषिणः ।

यत्प्रदानमपि कर्म न स्वार्थमिति चापरे ॥ ३ ॥

Some sages declare that all action is evil, and as such should be abandoned; 'while' others say that acts of sacrifice

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gift and penance should not be given up. 3

मिश्रये ऋणु मे तव । त्यागे भरतसत्तम ।

त्यागो हि पुण्यव्याघ्रविधिः संप्रकीर्तितः ॥ ३ ॥

Of these two, O best of Bharatas, hear my own conclusion about Tyaga (Relinquishment). For relinquishment, O lion among men, is declared to be of three kinds. 4

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिण्यम् ॥ ५ ॥

Acts of sacrifice, gift and penance should not be relinquished they must be performed at all events. For sacrifice, gift and penance performed by wise men purify the heart. 5

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severally the true nature of Sannyāsa (Sankhyayoga) and of Tyāga (Karmayoga). 1

श्रीभगवानुवाच—

काम्यानां कर्मणां न्यासं संन्यासं कथयौ दिवु ।

सर्वकर्मफलत्यागं प्राहुस्त्वागं विचक्षणाः ॥ १ ॥

Sri Bhagavān said:

Some men of wisdom understand Sannyāsa as the renunciation of actions prompted by desire other men of discernment define Tyāga as the relinquishing of the fruit of all actions. 2

त्वाज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

पशुदानतपःकर्म न त्वाज्यमिति चापरे ॥ २ ॥

Some sages declare that all action is evil, and as such should be abandoned, while others say that acts of sacrifice

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gift and penance should not be given up. ८१२ 3

७ मिश्रयं गृणु मे तच्च । त्यागो भरतसत्तम ।

त्यागो हि पुण्यस्याप्र विविधः संप्रकीर्तितः ॥ २ ॥

८ Of these two, O best of Bharatas, hear my own conclusion about Tyāga (Relinquishment) For relinquishment, O lion among men is declared to be of three kinds. 4

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

Acts of sacrifice, gift and penance should not be relinquished they must be performed at all events. For sacrifice, gift and penance performed by wise men purify the heart. 5

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organs, as also, the divergent activities of various kinds and the fifth, destiny—these are the causes ( operating ) here. 14

शरीरवाक्शब्दोर्मिर्पल्लवः, प्रारभते, अतः ।

न्याय्यं वा विपरीतं वा पश्येत् सख हेतवः ॥१५॥

Whatever action man performs by his body, speech, and mind, be it right or wrong these five are the causes thereof. 15

तद्यैवं सति कर्त्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतपुष्टित्वाच्च स पश्यति दुर्मतिः ॥१६॥

Notwithstanding that, he who, owing to impaired reason, views the absolute Self as the doer is of perverse understanding " and he does not see at all " 16

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यस्य नानुद्विग्नो भावो बुद्धिर्यस्य न लिप्यते ।

इत्यादि स इमो ह्येकस्य इप्ति न निवर्त्यते ॥१७॥

He whose mind is free from the notion of doership and whose reason is not affected by worldly objects and worldly activities, even though he may kill all these people he does not kill nor is he bound ( by sin ) 17

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसमूहः ॥१८॥

Knowledge, the object of knowledge and knower—these are the threefold incentive to action; and the doer the action and the organ of action—these are the threefold constituents of action. 18



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ज्ञानं कर्म च कर्त्ताऽथ विधैव गुणमेव ।

प्रोच्यते गुणसंख्याने यथावच्छृणु ताम्यपि ॥१९॥

Knowledge and action, as well as  
the doer are spoken of in the system  
classifying the three Gunas as of three  
kinds due to difference of qualities.  
Hear them also duly from Me. 19

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविमक्तं विमक्तेषु तज्ज्ञानं विद्धि सार्वत्रिकम् ॥२०॥

That by 'which' man sees one  
imperishable entity in all beings, un-  
divided among the divided, know that  
knowledge to be Sattvic. 20

पृथक्त्वेन तु यज्ज्ञानं भावाभावाभ्युपनिषत् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि सार्वसम् ॥२१॥

And, that knowledge which regards  
the manifold existence of various kinds

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in all beings as separate, know that knowledge as partaking of *Rajas*. 21

एषु हृद्यवदेकमिच्छये सक्तमहेतुकम् ।

अतत्कार्यवद्वयं च सत्तामसमुदाहृतम् ॥२२॥

And that 'knowledge which' clings to one individual, as if it were the whole which is without reason, without any real object and of little value, that is declared as *Tamasic*. 22

निपतं सत्करहितमणगद्वेषता कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥२३॥

That action which is proscribed by scriptures, and which is done without the sense of doership, and without passion or prejudice, by one who does

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are divided according to the qualities  
born of their respective natures. 41

दामो दमस्तप शौर्यं क्षात्रिरार्जवमेव च ।  
ज्ञानं विज्ञानमास्थिर्यं ब्रह्मकर्म स्वभावजम् ॥४२॥

Control of mind control of the senses,  
undergoing hardship for the sake of duty,  
purity (both internal and external),  
forgiveness, straightness of mind and  
body belief in God, the scriptures and  
the other world, knowledge of the sacred  
lore and knowledge of God based on  
direct experience—these are the Brahman's  
duty, born of his own nature. 42

शौर्यं क्षौरो वृत्तिर्दौर्बल्यं युद्धे चाप्यस्त्रायनम् ।  
दानमीश्वरभावज्ञ क्षात्रं कर्म स्वभावजम् ॥४३॥

Prowess, majesty firmness, bravery  
ingenuity not running away from battle

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generosity, rulership—these are the Kṣatriya's duty born of his own nature. 43

कृषिगौरक्षयवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म द्यौःस्यापि स्वभावजम् ॥४४॥

" Cultivation, protection of cows and trade are the Vaiśya's duty born of his own nature. Service of all the three castes is the Śūdra's duty born of his own nature. — — — — — 44

स्वे स्वे कर्मण्यमिरतः संसिद्धिं कम्ते नर ।

स्वकर्मभिरतः सिद्धिं यथा विश्वसि तच्छृणु ॥४५॥

Devoted to his own duty man attains the highest perfection (in the shape of God Realization) Hear how one devoted to one's own duty attains perfection. — — — — — 45

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यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।।

स्वकर्मण्य तमस्यर्घ्यं सिद्धिं विन्दति मानवः ॥४६॥

He from whom is the emanation  
of all beings, by whom all this is  
pervaded,—by worshipping Him through  
the performance of his own duty, man  
attains perfection : 46

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नामोति किञ्चिदपि ॥४७॥

Better is one's own duty though  
devoid of merit than the duty of  
another well-executed He who performs  
the duty enjoined by his own nature  
does not incur sin : 47

सहजं कर्म कौश्लेय सदोपमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाविरिवावृताः ॥४८॥

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Arjuna, one should not abandon one's duty which attaches to him from his very birth, even though defective. All undertakings, indeed, are tainted with some blemish just as fire is clouded by smoke.

48

मसक्त्युद्धि सर्वत्र सित्तात्मा विगतस्पृहः।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥१८॥

He whose mind is unattached everywhere, who has subdued his self and whose thirst for enjoyment has completely disappeared, reaches through Sannyāsa (the path of Knowledge) the highest perfection of actionlessness (i.e., freedom from the bondage of Karma through God Realization)

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सिद्धिं प्राप्सो यथा ब्रह्म स्याप्सोसि निबोध मे ।

समासेनैव कौन्तेय मिथ्या ज्ञानस्य या वरा ॥५०॥

Arjuna, know from Me briefly, how he who has reached perfection (in the shape of purity of heart) attains Brahma who constitutes the supreme consummation of the Yoga of Knowledge. 50

मुदया विमुदया युता पुर्यात्मानं नियम्य च ।

हृन्दादीन्विषयांस्यस्या रागादेषौ म्युदस्य च ॥५१॥

विपिच्छमेपी ब्रह्मासी पतवाहायमाजसा ।

ध्यानयोगपरो मित्ये वैराग्यं समुपाभिता ॥५२॥

अहंकारं च लोभं दम्भं कामं क्रोधं परिग्रहम् ।

विमुष्य निर्ममा ह्यस्तो ब्रह्मभूयाय कल्पते ॥५३॥

Endowed with pure reason, partaking of light and Sattvic food living in a sacred and lonely place, having

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renounced sound<sup>†</sup> and other objects of the senses, having restrained the mind and the senses, and controlled speech body and mind, taking a firm stand on dispassion after eradicating passion and prejudice, constantly absorbed in the Yoga of meditation, having abandoned egoism, violence, arrogance, lust, anger and greed destitute of the feeling of meum and calm such a one becomes qualified to be one with the Eternal 51 52, 53

ब्रह्मभूतः प्रसन्नः प्रमत्तः शान्तः । ॥

समा सर्वेषु भूतेषु मत्तर्हि ह्यमहे परम् ॥५४॥

Having become one with the Eternal and cheerful in mind he neither grieves nor desires. The same to all beings, he obtains supreme devotion to Me. 54



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Fix your mind on Me, be devoted to Me, worship Me and bow to Me so shall you without doubt reach Me. This I truly promise to you for you are dear to Me. 65

सर्वधर्माभ्यस्तिष्ठत्य मामेकं शरणं प्रयत्नम् ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६५॥

Surrendering all duties to Me, seek refuge in Me alone. I shall absolve you of all sins, grieve not. 66

इदं ते मातृपुत्राय नामतस्तव कदाचन ।  
न चाशुभ्रूपये वाक्यं न च मां योऽप्यनूयति ॥६६॥

This secret teaching should never be imparted to a man without austerity, nor to one without devotion; nor even to him who is unwilling to hear nor again to him who finds fault with Me 67

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य इमं परमं गुह्यं । मया चेव्यभिधास्यति । ।

महिं मयि परां कृत्वा मामेवैव्यत्पसंसय ॥१८॥

'He who, having shown the highest love to Me, shall impart this most secret teaching of Mine to My devotees, shall attain Me; there is no doubt about it.' 68

न च तस्मात्मानुष्येषु कश्चिन्मे प्रियकृतमः । ।

मयिता न च मे तस्मादभ्यः प्रियतरो भुवि ॥१९॥

Among men there is none who does Me a more loving service than he, nor shall anyone be dearer to Me than he on this earth. 69

अप्येव्यते च य इमं धम्य संवाग्मावयोः । ।

ज्ञानयज्ञेन तेनाहमिष्टास्यामिति मे मतिः ॥२०॥

And he who shall study this sacred dialogue of ours, by him shall I be



# God Realization through Practice of Renunciation

त्यक्त्वा कर्मफलसङ्गं नित्यतृप्तो निराश्रयः । ॥ १०३  
 कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ १०४  
 न हि देहभृता साक्यं त्यक्तुं कर्माण्यशेषतः । ॥ १०५  
 यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ १०६

Living even the life of a house-  
 holder man can realise God through  
 the practice of renunciation. Indeed,  
 'renunciation' is the 'principal means'  
 for attaining God. Therefore, 'dividing'  
 them into seven classes, the marks of  
 renunciation are being shortly written  
 below

## ( 1 ) Total Renunciation of Prohibited Acts

This is non performance, in any way; whatsoever through mind, speech and the body, low acts prohibited by the scriptures such as, theft, adultery, falsehood, deception, fraud, oppression, violence, taking of interdicted food and wrong-doing, etc.

## ( 2 ) Renunciation of Acts performed for the Satisfaction of Worldly Desires

This is non-performance of, sacrifice, charities, austerities, worship and other desire-born actions, with a selfish motive, for gaining objects of enjoy,

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If under the pressure of circumstances, one is compelled to do an act sanctioned

ment, e. g., wife, progeny, and wealth etc., or with the object of curing diseases and terminating other forms of suffering. This is the second type of renunciation

### ( 3 ) Total Renunciation of Worldly Thirst

Honour fame social prestige, wife, progeny wealth and whatever other transient objects are automatically gained by the force of Prarabdha ( Karma, which has begun to bear fruit ), the

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by tradition and the scriptures, which is by nature rooted in desire, but non-performance of which causes pain to anybody or adversely affects the traditional ways of Action and Worship, performance of it disinterestedly and only for general good, is not an act for the satisfaction of desire.

desire, for their increase, should be regarded as an obstacle in God-Realization, and renounced. This is the third type of renunciation.

( 4 ) Renunciation of the Habit of  
Extracting Service from  
others with a Selfish  
Motive

Asking for money or demanding service from another for personal happiness and acceptance of things and service given without one asking for the same or entertaining any desire in the mind for getting by any means one's self interest served by another all these and similar ideas of getting service from another for the satisfaction of self-interest should be

renounced.\* This is the fourth type of renunciation.

## (5) Total Renunciation of Indolence<sup>2</sup> and Desire<sup>1</sup> for Fruit in the<sup>1</sup> Performance of all Duties<sup>3</sup>

Whatever duties there are, e.g., cultivation of devotion to God, worship

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\* If non-acceptance of physical service<sup>1</sup> from another or offer of estates<sup>1</sup> by another<sup>2</sup> where one is entitled to accept such service or offer causes any pain to anyone, or in any way hinders the education of the people, in that case, acceptance of service, abandoning selfishness, and only for the pleasure of the offerer of service, is not harmful. For non-acceptance<sup>1</sup> of service done by the wife, son or servant, or of estates offered by friends and relatives, is likely to increase their pain and may prove harmful, so far propriety of social conduct is concerned.



of the ' celestiala, ' service ' of the parents  
 and other elders, performance ' of sacrific-  
 es, charities and austerities, maintenance  
 of the household through the earning of  
 livelihood by means of works assigned  
 according to the ' Varṇāśrama ' system, and  
 taking of food ' and ' drink, ' etc., for the  
 body, — in the ' performance ' of these,  
 indolence and every ' form ' of desire  
 should be renounced

## ( A ) Renunciation of Indolence in the Practice of Devotion to God

Regarding it as the ' supreme ' duty  
 of one's life, one should hear, reflect  
 on, read and discourse on the mysterious  
 stories of the ' virtue, glory and Love  
 of God, who is extremely ' compassionate,

friend of all, the best of lovers, the knower of the heart, and renouncing idleness practise constant Japa, together with meditation, of His extremely hallowed Name.

## (B) Renunciation of Desire in the Practice of Devotion to God

Regarding all enjoyments of this world and the next as transient and perishable and hindrances in the path of Devotion to God, no prayer should be offered to God for obtaining any object whatsoever nor any desire should be entertained in the mind for the same. Also, prayer should not be offered to God for the removal of any trouble even when one is overtaken by it in other words, the thought should

be<sup>4</sup> cultivated<sup>1</sup> in<sup>1</sup> the<sup>1</sup> mind<sup>1</sup> that<sup>1</sup> to<sup>1</sup>  
sacrifice<sup>1</sup> life<sup>1</sup> is<sup>1</sup> preferable<sup>1</sup> to<sup>1</sup> bringing<sup>1</sup>  
stain<sup>1</sup> on<sup>1</sup> the<sup>1</sup> purity<sup>1</sup> of Bhakti for the  
sake<sup>1</sup> of this false<sup>1</sup> existence<sup>1</sup>. For  
instance, Prahlāda, even though intensely  
persecuted by his father, never offered  
any<sup>1</sup> prayer<sup>1</sup> to<sup>1</sup> God<sup>1</sup> for<sup>1</sup> the removal<sup>1</sup>  
of his distress.

Curse, with harsh expressions, such  
as, "Let the chastisement of God be  
on you" etc., should not be pronounced  
even against the persecutor or one  
who does any injury, and no thought  
of counter injury should be entertained  
against him.

(c) Out of pride of attainment in the  
path of Devotion, benedictions should not  
be pronounced in words, such as, "May  
God restore you to health" "May God

remove your distress" "May God grant you a long life", etc. 1 11 11

In correspondence also, words of worldly interest should not be written. In Marwari society, there is a general custom of writing such words of worldly import in the form of prayer to God for obtaining worldly objects, e. g., "God is our helper here and elsewhere", "God will advance our sales", "God will bring a good monsoon", "God will remove the ailment" etc. Instead of this, auspicious, disinterested words, such as, "God in His state of Bliss exists everywhere" "Performance of Bhajana is the essence of everything", etc., should be written, and other than these no word of worldly interest should be written or uttered. 1 1

the daily cash book, 'this' procedure should be followed.

(D) Renunciation of Indolence, and Desire in 'the Service of Parents and other Elders

It is man's supreme duty to render daily services, in all possible ways, to parents, the preceptor and other persons who are one's superior in Varṇa, Āśrama, age, qualifications, or in whatever other respect it may be, and daily offer them obeisances. Cultivating this thought in the mind, and abandoning all idleness, disinterested, enthusiastic, and according to God's behests, services should be rendered to them.

# ( E ) Renunciation of Indolence and Desire in the Performance of Sacrifices, Charities, Austerities and other Auspicious Deeds

Sacrifices, e. g., the daily obligatory five Great Sacrifices\* and other occasional sacrifices, should be performed. Through gifts of food, clothing, learning, medicine, and wealth etc., attempt should be made, according to one's

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\* The five Great Sacrifices are as follows:—

- ( 1 ) Sacrifice to gods ( performance of Agnihotra, etc. );
- ( 2 ) Sacrifice to Rishis ( study of the Vedas, performance of Sandhya and Japa of Gayatri etc. );
- ( 3 ) Sacrifice to the Manes ( performance of Tarpana, Śrāddha, etc. );
- ( 4 ) Sacrifice to Men ( entertainment of guests );
- ( 5 ) Sacrifice to all created beings ( performance of Ballivāṇvadera )

## ( G ) Renunciation of Indolence and Desire in Works for Preservation of the Body

In works for preservation of the body, according to the scriptures, e.g., pertaining to food, dress, medicines, etc., the desire for enjoyment should be renounced. They should be performed, - according to the needs of the occasion, only with the object of God Realization, regarding pleasure and pain, profit and loss, life and death as equal

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Gorakhpur even so men should renounce all forms of evil connected with their respective duties as laid down by the Varkhrama system, and perform all their duties, for God's sake, disinterestedly regarding them as injunctions of God.

Together with the four types of renunciation stated above, when according to this fifth type of renunciation, all evils and all forms of desire are destroyed, and there remains only the one strong desire for God Realization, it should be regarded as the mark of the person, who has attained ripeness in the first stage of Wisdom

( 6 ) Total Renunciation of the Sense  
of Meum and Attachment with  
regard to all Worldly Objects  
and Activities

All worldly objects like wealth house, clothes, etc., all relations like the wife, child, friends, etc. and all forms of enjoyment of this world and the next like honour fame prestige,



etc., being transient and perishable, and regarding them as impermanent, the sense of meum and attachment with regard to them should be renounced. Similarly, having developed pure, exclusive Love for God alone, the embodiment of Existence, Knowledge and Bliss, all sense of meum and attachment should be renounced for all works done through the mind, speech and body and even for the body itself. This is the sixth type of renunciation.\*

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\* The renunciation of thirst, as well as the renunciation of the desire for fruit, with regard to all objects and activities, have been described above as the third and fifth types of renunciation, but even after such renunciation the sense of meum and attachment for them are left as residues; just as even though

Men who reach the stage of this sixth form of renunciation, developing dispassion for all things of the world, get exclusive Love for God alone, the supreme embodiment of Love. Therefore, they, retiring to a solitary place, like only to hear and talk about, the stories of God's spotless Love, which reveal the virtues, glory and secrets of God and reflect on the same, and practise Bhajana, meditation and study

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Bharata Muni through practices of Bhajana and meditation and cultivation of Satsanga, had renounced all thirst and desire for fruit with regard to all objects and activities, his sense of mercy and attachment for the deer and protection of the deer remained. That is why renunciation of the sense of mercy and attachment for all objects and activities has been described as the sixth type of renunciation.

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of the scriptures. They develop a distaste for wasting even a moment of their valuable time in the company of men attached to the world and indulging in laughter, luxury, carelessness, backbiting, enjoyments and idle talks. They perform all their duties reflecting on God's Form and Name, only for God's sake, and without any worldly attachment.

Thus, through renunciation of the sense of meum and attachment with regard to all objects and activities, development of pure Love for God alone, the embodiment of Existence Knowledge, and Bliss, should be regarded as the mark of one who has attained ripeness in the second stage of Wisdom.

( 7 ) Total Renunciation of Subtle  
 Desires and Egotism with  
 regard to the World,  
 the Body and all  
 Actions

All objects of the world being creations of Maya, are wholly transient, and one God alone, the embodiment of Existence, Knowledge, and Bliss, equally and completely pervades everywhere, this idea having been firmly established, all subtle desires with regard to objects of the world including the body and every form of activity have to be totally renounced. In other words, there should be no pictures of them in the mind in the form of impressions.

so the person awakened from the dream of ignorance loses all connection with the impermanent world, the creation of Maya. Though from the point of view of the world, all forms of activities are observed as taking place through the body of that person under the force of Prarabdha, and the world gains a lot by such activities, for being freed from desires, attachment and the sense of doership, whatever the Mahatma does through his mind, speech and body becomes the standard of right conduct in the world, and from the ideas of such a Mahatma scriptures are formed yet that person, who has realized Vasudeva the embodiment of Existence, Knowledge and Bliss, lives wholly beyond Maya, consisting of the three Gunas. Therefore he during illumina

tion, activity and sleep etc., which are the effect of the Guṇas, does not hate them nor when they cease desires for them. For with regard to pleasure and pain, gain and loss, honour and ignominy praise and blame, etc., and with regard to earth stone and gold, etc., he attains an attitude of equanimity. Therefore, that Mahatma when obtaining a desirable object, or in the cessation of what is undesirable, does not feel delighted nor does he feel any grief when obtaining an undesirable object or in the loss of what is dear or desirable. If for any reason his body is cut by a weapon, or he is faced with any other form of extreme suffering that man of wisdom, established exclusively in God, the embodiment of Truth, Knowledge and Bliss, does not

fall from that state of existence. For in his mind, the whole world appears as a mirage, and no other existence appears to him beyond the existence of one God, the embodiment of Truth, Knowledge and Bliss. What more should we say about him the state of that soul, who has realized God the embodiment of Truth, Knowledge and Bliss, is in reality, known to him alone. None possesses the power to reveal it through the mind, intellect and senses. Therefore, awakening as soon as possible from the sleep of ignorance, and taking shelter under the care of a saint and according to his instructions, one should earnestly take to the practice of a discipline for realizing God through the seven types of renunciation stated above. For this extremely valuable

human life is attained only through the grace of God at the end of many births. Therefore, the invaluable time allotted to this life should not be wasted in indulging in the perishable, transient, impermanent - enjoyments of this world

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